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MISCELLANEOUS WORKS

OF

GEORGE WITHER

SIXTH COLLECTION

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CONTENTS OF THE SIXTH COLLECTION.

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The references are to Hazlitt's Bibliographical Hand Book and Lowndes's Bibliographical Manual.

1. ECCHOES from the SIXTH TRUMPET. Reverberated by *A Review of Neglected Remembrances:* Abreviating *Precautions* and *Predictions* heretofore publiſhed at ſeveral *Times*, upon ſundry *Occaſions*, to forewarn what the future Effects of *Divine Juſtice* would be, as ſoon as our *Sinnes* were full ripe, if not prevented by timely *Repentance*.

Moſt part of the *Predictions* have been already *ſeen* or *heard* verified, both by the *Author* yet living, and by many others, who obſerved at what *Times*, in what *manner*, upon what *Perſons*, and in what *Places* they were literally or Myſtically fulfilled.

Collected out of the ſaid *Authors* Printed Books, who conſciencioufly obſerved on what *Divine Propheſies* the ſaid *Predictions* were grounded; as alſo GOD's late frequent intermixture of *Judgments* and *Mercies*, to reclaim this Generation. The Firſt Part.

Matth. 13. 52. *Every Scribe which is inſtructed unto the Kingdom of Heaven, is like unto a Houſholder, who bringeth out of his Treaſure things new and old.*

Imprinted in the Year Chronogrammically expreſſed in this Seaſonable Prayer *LorD haVe MerCIe Vpon Vs.* [*H.* 89 *a.*]

Fragmenta Prophetica. Or, the REMAINS of *GEORGE WITHER*, Esq; Being A Collection of the ſeveral Predictions, diſpers'd throughout his Works.

Some verified in the Author's life-time; many yet unfulfill'd, the Accompliſhment whereof ſeem very probable.

The laſt Work of the Author, and collected by his own hand a little before his death.

PROV. 22. 3. *A prudent man foreſeeth the evil.*

LONDON, Printed, and are to be ſold at *Temple-Barr*, and in *Biſhops-gate-ſtreet*, 1669. (*With Portrait of the Author.*) [*H.* 90.]

2. *Reaſons humbly offered in juſtification of an Order granted to Major* George Wither, *by the Honourable Houſe of Commons, the ninth of Febr.* 1642. *for repaire of his damages ſuſtained (by the Kings Forces) at the beginning of this War, out of the goods and eſtates of his Plunderers, or any others in Armes againſt the Parliament: Whereunto are annexed alſo, reaſons againſt the paſsing of an Ordinance for one* Edward Andrews *a Delinquent, part of whoſe perſonal eſtate, was ſeized and poſſeſſed by vertue of the ſaid Order, and injurioufly taken againe out of the ſaid Majors poſſeſsion, by colour of a compoſition at Goldſmiths Hall, to the diſhonour of the Houſe of Commons.*

[*Not in H. or L.*]

1666.

Ecchoes from the Sixth Trumpet.

[Hazlitt, No. 89*a*.]

1669.

Fragmenta Prophetica.

[Hazlitt, No. 90.]

IV

VI

The Shaddow of the Body's here design'd
Because we know not how to draw y mind,
Of him who soe exactly did presage,
The greatest Changes of this latter Age
And 'tis an ill sign of our doeing well
When those are gon who us'd one Signs to tell

Fragmenta Prophetica.

OR, THE

REMAINS

OF

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BEING

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LorD haVe MerCIe Vpon Vs.

A *PREFACE* to the following *REVIEW*, offering ſomewhat therewith conſiderable.

THis Preface, *and the following* Review, *were not without good reaſon perſonated as written by a* Third perſon; *yet perhaps may make it queſtionable, Whether they were done by the* Author *of the Books abreviated, or by another hand; but that is not material: For, they expreſs nothing ſave what may be by him juſtified in every circumſtance; and therefore it ſhall ſo paſs. He was Thirteen years old when Queen* Elizabeth *reigned; and even at that time begun to obſerve both the* Works *of GOD, and the* Actions *of* Men; *ſo continuing to do, from time to time, whereby (with GOD's gracious aſſiſtance) he was preſerved from groſly falling into, and perſevering in thoſe ſins whereto he was naturally prone; and came into the world at a time which gave him ſuch an* Experimental knowledg *both of* GOD *and* Men, *as he could not have had in many preceding* Generations; *for he hath lived to ſee Eleven* Signal Changes, *in which, not a few* Signal Tranſactions *Providentially occurred; to wit, under the Government of Queen* Elizabeth,

King James, Charles *the Firſt*, *the* King *and* Parliament *together*, *the* Parliament *alone*, *the* Army, Oliver Cromwel, Richard Cromwel, *a* Council of State, *the* Parliament *again*, *and now King* Charles *the Second*; *during all which times*, *he lived in thoſe* Places, *and in ſuch* midling Stations, *between perſons of the higheſt and loweſt degree*; *exerciſed in Emyloyments*, *which gave him opportuuity to heed what was done*, *both by thoſe who were* above *and* below him. *GOD had alſo beſtowed upon him a* Faculty, *which (though it be deſpiſed*, *and he therewith but meanly endowed) would not permit him to be altogether idle or ſilent*; *for*, *it compelled him to a conſciencious exerciſe of his* Talent, *in that*, *which he thought required at his hand*; *and to take all* occaſions *from time to time happening*, *to commemorate*, *and offer to conſideration*, *thoſe things whereby GOD might be glorified*, *and his Countreymen benefited in ſome degree*; *which duty (though not ſo well as he would) he hath ſo well as he could proſecuted to this day.*

He begun very early, *by expreſſing and publiſhing thoſe* Conceptions *which the* Affections *and* Inclinations *of* Youth *had awakened in him*; *endeavouring to ſeaſon them with as much* Morality *and* Piety, *as* Subjects *of that nature are capable of*; *ſuiting them to capacities*

pacities of young men, *who delight to ſee their own* Natural Paſſions *repreſented as it were in a glaſs*; *wherein, they not onely met with ſome better things then they looked for, but, with ſuch* Notions *alſo therewith mixed, as inſinuated into their hearts that ſeaſoning, which made them much delighted with his* Poems, *and rendred him ſo generally known, that many thouſands were deſirous to peruſe his* future Writings, *and to take better heed of that, whereof elſe perhaps they had taken little or no notice, though expreſſed by a more elegant and learned* Author. *It likewiſe encouraged him to aſſume all* Occaſions *to proſecute that, which might moſt redound to GOD's Glory, and the edifying of men in* Faith *and* Righteouſneſs, *though it were to his perſonal diſadvantage in* carnal concernments. *And GOD hath given him comfort therein, carrying him on hitherto through all difficulties occurring, though by impartially diſcharging his* Conſcience *in ſuch a* mode *as had provoked many* powerful perſons *to proſecute him with Indignation*; *for, his* frequent reproofs *have been very offenſive, notwithſtanding they were in* general terms *onely, without* perſonal aſperſions, *and with as much charity,and tender reſpect to every mans infirmities, and unwilling failings, as to his own.*

Length of time hath given him ſo many ſeveral occaſions *to declare what he thought neceſſary or expedient, that his* Publiſhed Poems *and Writings amount now to about a hundred, beſides many never Printed; In which, though he hath expreſt much to the ſame purpoſe (in various* forms *and* words*) yet the ſame or like* occaſions *warrant the application of the ſame or like matter and words, as the practiſe of the holy Prophets and Apoſtles hath evidenced to be ſometimes neceſſary. For, that* Medicine *which operates not at one time, doth work effectually at another, on the ſame perſons, or upon thoſe of another conſtitution:* Meats *alſo, variouſly dreſſed, are pleaſing to their* appetites, *and well digeſted by their* ſtomacks, *who almoſt loathed them when often eaten Cook't the ſame way. And ſo it is in this caſe. Wherefore he hath endeavoured to put his* Matter *into ſuch a dreſs (otherwhile in* Proſe, *and otherwhile in a* Poetical Mode) *that it may ſuit with* vulgar capacities, *and not be deſpiſed by the moſt* Judicious; *mixing ſo far forth as may be decent,* Delight *and* Profit, *according to this old Verſe,*

Et prodeſſe ſolent, & Delectare Poetæ.

His preſuming to give counſel to them who neither deſire it, nor care for his advice, hath much offended many, and made them heedleſs of that which might have prevented their ſorrow;

row; but it hath pleaſed and benefited ſome; and that makes him ſlight their Proverb, *which* forbids coming to give Counſel before we are called. *And he hath nevertheleſs proſecuted the multiplying of* Doctrinal Remembrances, Exhortations, Precautions *and* Predictions, *(to prevent that which the neglect of them will produce) until they amounted to that numerouſneſs which appears in thoſe Books whereof this is an* Abridgment. *And, by conſidering upon whoſe* Promiſes and Threatnings *they are grounded, he hath not been affraid to* predict conditionally *thoſe* Mercies *aud* Judgments *which are promiſed and menaced in thoſe Books here abreviated. And ſome will find, that which is not yet verified upon* Wilful Delinquents, *to be at laſt as truly fulfilled, as thoſe which they have ſeen; though the world hath made it one of her* Principles *to believe and profeſs, That* Propheſying *hath long time ceaſed; becauſe her* wiſe men *think as the Apoſtle* Peter *ſaid* prophane men *would do in the later times, who ſcoffingly ſay,* Where is the Promiſe of his coming;for, ſince the Fathers fel aſleep,all things continue as they were from the Creation, 1 *Pet.* 3. 4. *Indeed, Propheſying is at an end, as touching* ſaving-Faith, *or any new* Fundamental Articles *thereto pertaining. But, the* Spirit of Propheſie, *as foretelling what ſhall come*

come to paſs in relation to thoſe Mercies *or* Judgments, *which ſhall be the reward of* well-doing, *and the puniſhment of* evil-doers, *in this life, is not taken away or ceaſed, as it hath been manifeſted* in *and* by *many, who have had in our dayes* Revelations *of ſuch things before they came to paſs, and have been* living Witneſſes *of their predicting them before-hand; as alſo of their being afterward fulfilled; and in particular, of that* Judgment, *whereby the glory of* London *was this year conſumed, (though that will not come into every mans Creed:) For, before the ſaid* Fire, *this* Author *was informed by a credible perſon, (who was afterward a great Sufferer thereby) of a* Viſion *repreſenting ſuch a* Conflagration *in* London *as there befel ſoon after. He himſelf alſo, had confuſed preapprehenſions of the like effect, when he ſent forth his* Warning-piece to London, *publiſhed* 1662, *occaſioned by a* ſudden Fire *in the Night at* Lothbury, *near the middle of that* City, *which then conſumed the Houſe of an eminent Citizen, with all the Inhabitants therein. Dr.* Gell, *a Learned and Conſcientious Preacher to this City, ſeemed alſo to have had the like impreſſions upon his heart, both by what he communicated to ſome Friends in private, and by a Printed Sermon of his, preached before the* Lord Mayor *upon that Text,* Mat. 24, *wherein*

wherein the coming of the Son of Man, *is parallel'd with the coming of the* Flood *in the dayes of* Noah. *The ſame* Sermon *contains a* Narrative *(which he averrs was atteſted by many Witneſſes) to wit, That about two years before his Preaching of that* Sermon, The ſign of the Son of Man, *even of* Chriſt *on the Croſs, wounded in his hands and feet, and* Angels *round about him, appeared at* Frankendale *in* Germany, *to the view of Thouſands, Three hours together at mid-day. Moreover it is credibly avowed, That a Book was brought to be publiſhed a little before the ſaid* Fire, *fore-declaring what we have ſeen come to paſs, and was refuſed by the* Printer, *becauſe not Licenſed; and that the ſame* Printer *being afterward buſie to help quench the Fire, and then ſeeing that ſame* perſon *paſſing by, told him, he ſuſpected his hand to be in the kindling thereof: Whereto the man anſwered, That had he been acceſſary to ſuch a a wicked* Purpoſe *or* Action, *he ſhould not have offered that to publication, whereby it might probably have been prevented; adding theſe words, That ere long there would be a more dreadful Execution by the* Sword, *then that was by the* Fire; (*which, whoſoever that man was, or upon what ground ſoever he ſpake, it may probably come to paſs*) *and a* Famine *follow that, if God ſhould deal with*

us according to our demerits.

This Review *is in the firſt place entituled,* An Eccho from the Sixth Trumpet; *becauſe, it alluſively reverberateth, and* Ecchoes, *as it were, to what was predicted ſhould come to paſs between the ſounding of the* Sixth and Seventh Trumpet, *upon pouring forth the* Sixth Viol, *the ſad Effects whereof are partly felt at this day, by many who conſider not from whence they proceed, that they might have been as effectual to make them happy, as they will alſo be to make them more miſerable both here and hereafter. Now if upon the whole matter it ſhould be queſtioned (as perhaps it may) upon what warrantable grounds this* Author *preſumes this Generation is guilty of ſuch and ſo many* Provocations, *as have rendred it liable to Gods* Judgments *conditionally predicted in his former Writings; he thereto anſwers, That beſide his* perſonal knowledg *thereof acquired by long experience, (and the witneſs which he believes the* Spirit of GOD *beareth in his heart thereunto)* Common Fame *is a good* concurrent Evidence *(eſpecially in this caſe;) for, though in many things* Fame *is a* Lyar; *yet in ſuch caſes as this,* Vox Vulgi *is* Vox Dei, The Voice of the People is the Voice of GOD *to their Conſciences, bearing witneſs againſt themſelves, as juſtly meriting all the* Judgments

ments predicted *by his* Prophets, *againſt ſuch ſinnes as they have committed*; *and they alwayes carry in themſelves* (*though ſeldom heeded*) *their* Accuſation *and* Sentence of Condemnation.

It is no marvel, *if GOD's* long-ſuffering *is little regarded*, *whilſt he is ſlow to wrath*, *and executes fore-threatned Plagues upon ſome* Perſons *and* Places *with leſs terror and ſeverity then upon ſome other*, *or upon the ſame perſons at other times*: *For*, *now when they came thick*, *fell heavily and more dreadfully upon them*, *than heretofore*, *the greateſt number are ſo far from being reformed*, *that they grow more impudent Malefactors*, *as it was predicted it would be in theſe laſt times*, *wherein they on whom the* Viols of Wrath *ſhould be poured forth*, blaſphemed *when they ſhould have* repented. *But this excuſes not thoſe whom GOD qualifies for ſuch Services* (*though they ſhall be bemired and rent in pieces by ſome*) *if they ſhall not ſeaſonably proclaim and reiterate* Precautions *and* Exhortations *as often as juſt* occaſions *are offered*; *and therefore this* Review of Neglected Remembrances, *is thought pertinent at this time*, *though they were heretofore ſcoffingly termed* Propheſies, *and will at this day be as little regarded by many*; *and it is hoped alſo*, *this labour will not be quite loſt*, *but have a kindly operation*

on thoſe who are not hardned into a final impenitence *by cuſtomary ſinning, and wilfully deſpiſing GOD's* Judgments *and* Mercies; *and that they be likewiſe helpful to prevent the like obduracie in thoſe who are not totally depraved.*

Many who are forgetful or heedleſs of forewarnings, Counſels *and* Precepts, *which concern their preſent duties, are ſo much enclined to liſten after thoſe* Predictions *which preſage their happineſs or unhapineſs hereafter, that, if the contrary were not apparent, it might probably be thought, they were leſs careful to ſecure their* preſent, *then their* future enjoyments; *for, they rake together all* Predictions *new and old, which have a ſhow of preſaging that which they* fear *or* hope for; *entertaining each other at their* Meeting-places, *with mutual Repetitions of what they laſt heard to ſuch purpoſes, how frivolous or improbable ſoever. This Vanity, the Seducer of Mankind, and the Deceitfulneſs of mens hearts, makes uſe of to divert the proſecution of their Duties to GOD, to themſelves, and to other men; and to fruſtrate thoſe rational and ſeaſonable* Predictions *and* Precautions, *which might have prevented the greateſt Plagues conditionally menaced by the moſt holy* Prophets. *By delighting more to hear* what is to come, *then what* men ought to do; *they ſeem to*

to think all good Counſels and Endeavours leſs pertinent to their cognizance and practiſe, than an unprofitable, uncertain foreſight *of what is but conditionally predicted, and ſhall onely come to paſs according as the conditions are performed or neglected. But, toward the cure of this diſtemper,* humane Prudence *can extend no further than the circumference of its own* Sphear.

Predictions *expreſſed in ambiguous Terms, and having neither certain ſignification or dependance upon ought following or preceding, are ignorantly inſiſted upon as pertinent to thoſe* Perſons *or* Places *whereto they had probably no relation. Such are many groundleſs Figments cry'd about the Streets, and pickt out of* Gypſie-like Prognoſtications, *to the abuſing of ignorant people. Such are alſo the ridiculous* Welſh Impoſtors, *entituled* Taliefen, *the Fiction termed the* Panther-Propheſie; *and* Mother Shiptons *Propheſies, ſo called, are thought conſiderable by ſome who ſuppoſe themſelves no fools; and hereby* Predictions *and* Premonitions *grounded upon ſound Reaſon, and Divine Truth, are unheeded or neglected.*

However, there is and ſhall be a Remnant *preſerved, who can diſtinguiſh between ſerious and trivial* Precautions; *and to them, that which is here collected, will at ſome times be*

be of good uſe, though the Author *be yet in contempt, and in a ſuffering-condition. Let thoſe therefore, into whoſe hands theſe come, be pleaſed to accept and improve them as they find cauſe, giving praiſe to God, who vouchſafeth timely* forewarnings *to all* Places, Perſons *and* Societies *in every Age; and* Memorials *of that which brings on Confuſion and deſtruction, to the glorifying of his* Righteouſneſs, *to the ſhame of preſumptuous Tranſgreſſors, and to make future times more cautious; ſpeaking as well by the* ſimple *and* mean, *as by the* wiſe and honourable, *in terms fitted unto every capacity; as alſo in ſuch various Modes as might rouze them up out of ſecurity. And, now of late, ſeeing both* dreadful and calm Voices *have been long ſlighted or neglected, he hath ſpoken to us by all the* Elements*; yea, by* Peſtilence, Warr, *furious* Hurricano's, *and devouring* Fire, *joined together in a terrible* Conſort: *To which is added a* concurrent Preſage *in the hearts of moſt men, portending a* general Ruine, *by their agreeing in that* fear, *how differeng ſoever their* Affections *and* Judgments *be in other things; and doubtleſs a final execution of* Judgment *is not far off, in regard their grand Affairs in moſt places, begin to reſemble the Conſtitution of that* Senate *whereof it was ſaid, That all the reſt of the* Sena-

Senators *were ordered according to the pleaſure of one among them; he governed by his* Wife, *ſhe by her Childs* Nurſe, *and the* Nurſe *by her* Nurſing.

According to our vulgar Computation, this is the Thouſandth ſix hundred ſixty and ſixth year *after our* Saviour's *Birth, and will queſtionleſs, be a* ſingal year, *according to the pre-conjectures of many; yet, not extend to the total extirpation of his* Malignant Kingdom, *whoſe* Reign *is to end in the* 666th *year after he was compleatly enthroned upon the Seat of that* BEAST, *which was to continue a Thouſand years in a declining eſtate, until the* Myſtery of Iniquity *ſhould be raiſed out of it to the full height; which time, (though they heeded it not) was myſtically foredeclared in their own* Numerals, *which in an orderly conjunction, according to their ſimple valuation, extends no further than to make* MDCLXVI, *comprehending the whole term limited to the* Fourth Monarchy, *with what ſhould ariſe out of it, from the higheſt exaltation both of the* Firſt *and* Second Beaſt. *The higheſt pitch of the* Firſt, *the* Author *believeth (as he hath frequently hinted in his* Writings *publiſhed upon ſeveral* occaſions*) was even then at full, when the* Lord of Life *was crucified under that Power; for, till then it flouriſhed. The number of years comprehending*

ding the Heatheniſh *and* Papal Antichriſtian Tyrany, *being* MDCLXVI *in the whole, was not to be reckoned as beginning immediately after* Chriſts *birth, but after his* crucifying *or* aſcenſion; *allotting the greateſt* Numeral M, *to wit, a* Thouſand years, *to the ſaid Firſt* Beaſt, *and* DCLXVI *years, to the* Second Beaſt, *that being the number of the* Name, *or* Power *of that* Myſtical Man of Sin, *whoſe Reign will probably determine in or about the Three or four and thirtieth year yet to come, if Chronologers have truly informed us of the times paſt; and Hiſtory rightly ſtated the Progreſs of the* Second Beaſt, *to the height of his Power, that we may know from what year to begin that* number: *But this is certain, though nor the year, nor the day can be preciſely known, he hath not long to reign; for, all* predictions *will ere long end in* one; *and as it was ſaid a little before the* Flood, GOD will not much longer ſtrive with Fleſh; *but, for the ſakes of his* Elect, *ſhorten the time of* Antichriſt, *which might elſe have been lengthned out to the end of* 6000 *years after the* Creation, *but that his fury will haſten his own deſtruction.*

This ---66th *year ſhall be a* preparative *thereunto, though the* Romaniſts *inſult, as if the* Saints *have miſtaken the time of their* Viſitation;

ſitation; *for, the late Execution of* Judgment *by devouring* Fire, *(the like whereof (conſidering it was not accompanied with the* Sword*) was never, or very ſeldom heard of ſince the conſuming of* Sodom *and* Gomarrah) *as are alſo other Epidemical Judgments, proſecuted upon thoſe of GOD's own* Houſe, *not to deſtroy, but to purge it. When their* fierce Trial *hath conſumed the* Hay, Stubble *and* Wooden Structures, *which they have erected*; *when* ſelf-love, hypocriſie, *the Reliques of* Idolatry, *and ſuch other* Babyloniſh Corruptions (*as of old, or newly crept in*) *are purged out*; *when the abominable* Pride, Idleneſs *and* Exceſs, *which have here abounded, to the parallelling of* Sodom, (*conſidering what they wanted of what we had*) *are conſumed, which nothing can burn up, except ſuch irreſiſtable Fires as that of late, or ſomewhat thereto equivalent*; *and, when the* Saints *have drunk ſo much of this* bitter Cup, *as will ſuffice to cleanſe them*; *Then ſhall the* Scarlet Whore, *and her vaunting Confederates, ſwallow down the Dreggs, finding themſelves deceived in the expectation of thoſe* Conſequents *which their* Emiſſaries *have predicted in ſilly* Rimes *diſperſed ſince the ſaid* Fire, *to inſinuate that the Executions now in Act, will be deſtructive to them onely who are departed out of their* Babylon, *and proteſted*

againſt it. For, though the purifying of Gods Family *is thereby principally intended, the ſame* Judgments *will have concurrent effects from year to year, toward the compleating of that, which will be the* final Doom *of* Rome's Babylon, *when* 666 *years, as aforeſaid, are determined after their* Myſterie of Iniquity *was at height.*

This Author *believes, That the* Saints *laſt* Purgatory *is now commencing, and that it is made* ſignal *by the* Fire *which in this year hath eclipſed the glory, and defaced the Beauty of* London, *which is to our* Iſrael *of GOD, the ſame which* Jeruſalem *in* Paleſtine *was to his* Iſrael *at that time.* London *was the greateſt, the moſt famous, and the moſt potent of all the Cities wherein the* Proteſtant Religion *was viſibly profeſſed in oppoſition to the* Papacy; *and among other conſiderable circumſtances, that* Mercy *whereby the execution of* Divine Juſtice *was managed, during this years Viſitation hitherto, do manifeſt, that they have a ſpecial relation to* Gods Inheritance. *The moſt Magnificent, and the Nobleſt part of this* Ancient City *was wholly and ſuddenly conſumed; her ſad Inhabitants looking on, were diſabled to quench it, till it had deſtroyed (with many thouſands of other* Structures *great and ſmall) above a Hundred* Temples *and* Oratories, *beſide Colledges, Schools*

Schools and Halls; *one of her* Temples *being reputed the greateſt in* Chriſtendom, *and wherein the Goſpel had been preached, and GOD worſhipped, and (though not at all times by all according to the purity of his* Sanctuary, *yet) by ſome with as much ſincerity, (according to the degrees of their underſtanding) as by any other* National *or* Congregational Aſſemblies; *until* Humane Authorities *preſumed to ſet up their* Poſts *by GOD's* Poſts, *and Magiſterially impoſed more than was enjoyned or required by him*; *which preſumption was aggravated by falling from their* firſt love *to* Chriſt *and their* Brethren; *which* Love *is the moſt* ſignal mark *of his* Diſciples; *yea an over-peremptory and too ſtiff an adhering by all parties diſſenting in judgment, to their* ſingle Opinions *as touching things* indifferent in their own nature, *hath partly (if not principally) occaſioned that overflowing and complication of* Plagues *wherewith we are now afflicted throughout theſe three* Nations, *and in this our* Head-City, *in which (if we may believe Travellers) both her own* Citizens, *and* Strangers *were preſerved in more ſafety by night and by day, and as well and civilly governed according to* Moral Principles, *and* External Forms of Piety, *as in any City throughout the world, ſo great, and ſo populous*; *yet the fury of the late* Fiery

Storm *moſt raged, and made the ſaddeſt ſpectacle, and the moſt deformed marks of* Deſolation, *even in that part of this City wherein they lived who were then reputed among the moſt generous, the moſt civil, the moſt charitable, and the moſt pious of her Inhabitants; and though the beſt men had not the leaſt ſhare in that* Calamity, *it was made tollerable by ſo many* Mercies *wrapt up therewith, as do evidence, that God had a conſiderable number therin, and that the generality were no greater ſinners then they whoſe Dwellings eſcaped that* Judgment. *The* Out-parts (*except at the Weſt end*) *were graciouſly ſpared, as* Zoar *was heretofore, for the ſake of* Lot, *to be for the preſent time a* Refuge *both to them who were chaſed away by the* Fire, *and to their Brethren, whoſe habitations were preſerved for their joint comfort; and of this* Mercy *the beſt and worſt of men had equal portions, in ſome reſpects, becauſe their time is not yet come, wherein GOD will be fully avenged on his and their Enemies.*

Though probably that Fire *was both kindled and encreaſed by wicked hands,* Divine Providence *(who permitted thoſe to be his* Executioners) *carried it on as well againſt the* Wind, *when it blew very ſtrongly, as with it; and by taking away their hearts who were ſuccesfully active at other times in preventing ſuch*

ſuch beginnings, permitted it to proceed ſo far: And when GOD's Fiery Meſſenger *was in the height of his Career, bounded his rage at* Paper-buildings, *after it had broken irreſiſtibly through thick and ſtrong Edifices of* Brick *and* Stone. *It is conſiderable alſo, That this* Fire *was not permitted to extend into thoſe Contiguous Buildings, Streets and Allies, wherein the greateſt* Oppreſſors, *the moſt* prophane, *the moſt* impudent, *the moſt* debauched, *and the moſt* irreligious perſons *were commonly famed to have their dwellings intermixt with ſuch as were of a civil and pious converſation; for few or no places were then touched by the* Fire, *wherein either a* publick Theater, *or a* common Gaming-houſe, *or a* notorious Brothel-houſe, *or a* May-pole, *or a* Popiſh Chappel *was at that time ſtanding, which it may be ſome think, ſo hallowed the* places, *that the* Fire *could not prevail againſt them; whereas it rather demonſtrates, That this* Viſitation *extends primarily to GOD's* own People; *and that the utter extirpation of* Antichriſt, *and his* prophane Aſſociates, *is deferred until a time yet to come. Yet, in the mean while, (though few lay it to heart) GOD will inflict upon every* particular Member *of that* wicked Society, *in his generation, ſo much of their temporal dooms as will amount to the whole at their lives*

lives end; *and therefore ſeeing their* laſt doom (*for ought they know*) *may be too morrow, or this preſent hour, it will be dangerous to defer penitence, becauſe they think the laſt* day of Judgment *may be far off. This, and the preceding* Affirmatives *will peradventure be diſtaſtful to thoſe Time-pleaſing* Paraſites, (*as alſo to them who delight in groſs flatteries*) *who preach* Peace, *and prognoſticate glorious* Conſequences *to the Proceedings of this* Generation. *But the* Wrath *of ſuch will not prevent the failing of their unwarrantable Expectations.*

GOD's *Promiſes* and *Threatnings*, unto all
Predicted are, with a *Conditional*
Expreſs or *Tacit*; and (although they ſeem
Pronounced *abſolutely*, at ſome time)
May be *reverſible* according to
Our Faith, and acting what we ought to do:
For, we are taught by many *Preſidents*,
That, like *Proceedings* will have like *events*,
Till ſomewhat interveneth to diſpenſe
Judgment and *Mercy* with a difference.
Moſt part of what this *Author* did predict,
Hath variouſly already took effect:
And, if ought is deferred, or abated,
Of that which was by him prognoſticated
Againſt this *Generation*, or this *Place*,
'Tis meerly an effect of GOD's *free-grace*,

By

By him vouchſafed, for their ſakes, by whom
A *ſeed* muſt be preſerv'd till he ſhall come,
Whoſe *coming*, & whoſe *reign* will put an end
To all their *ſufferings*, who for him attend
In *faithful patience*, and he will enable
To bear mean while, what ſeems intolerable.

That, nothing contained in the following Review, *may juſtly be ſuſpected, as therein-to lately ſhufled, a* Catalogue *of the* Imprinted Books, *out of which it was gathered as they come to hand, (being gotten together with much difficulty) ſhall be added in the cloſe, with a direction to the pages wherein their abreviation is begun, corrected in thoſe places, where faults have eſcaped at the Preſs, there being very many, by reaſon of the Authors not being preſent, and there are ſome ſuch groſs miſtakes, that he could hardly make out his own meaning. It ſhall mention alſo the years wherein the ſaid Books were the firſt, or a ſecond time imprinted; in which it is to be heeded, that the* Book-ſellers *uſually poſt-date the firſt* Impreſſions, *that the Books may ſeem new a little the longer.*

This is as much as ſhall be offered for a Preludium *to the following* Review; *concluded with humbly deſiring their Prayers to whom this ſhall come, that this, and all the* Authors *endeavours may be ſanctified to the glory of*

of God, and to the rendring of his Judgments *and* Mercies *effectual to the ſalvation of our ſouls, by true* Faith, *hearty* Penitence *and mutual love in* Chriſt Jeſus; *and they are alſo deſired not to impute to a corrupt* ſelf-end, *his now purpoſed with drawing from this* City: *For, he hath been this* Iſles Remembrancer, *and continued with this* City *both in her* ſickneſſes *and* health, *in* War *and* Peace, *almoſt ſixty years together, (with a little abſence at ſome times) taking all occaſions hitherto offered, to remember her from time to time, of ſuch things as he thought might probably conduce to her* welfare; *inſomuch, that he now knows not what he can* ſay *or* do, *more than he hath already* ſaid *or* done *to that purpoſe; he not having ſo much regard vouchſafed for his good intentions, from any of her* Chiefs, *as might have been expected for penning one Speech to illuſtrate her* Lord Mayor's Pageants; *though he was often (for no ill-deſerving) a cloſe Priſoner within her* Juriſdiction, *ſo deſpoiled of all whereby to clothe and feed him, that he had then periſhed, if a few* Strangers, *and ſome of her* Midling *and* Inferior Citizens *had not by GOD's Mercy, been charitably inclined to compaſſionate his condition: That* Strait *being ſtill the ſame, and many of thoſe now dead, ſome impoveriſhed, and the remainder, for the moſt part, ſo ſcattered ſince*

ſince the late Peſtilence *and* Fire, *that nor he nor they now know where to find each other without much difficulty; he being wearied, and almoſt worn out, is conſtrained to prepare a* Retreating place *for himſelf and his* Conſort, *which he hath prepared at a lonely Habitation in his* Native Countrey, (*where he neither had, or look't for much reſpect*) *Thither he reſolves to retire with as much ſpeed as he can, there to wait upon Gods future* Diſpenſations *during the remainder of his life, or until* Providence *otherwiſe diſpoſeth of him; not doubting, but that he ſhall reſt therewith gratefully contented, whereſoever it ſhall be, becauſe he hath had aſſurance by many demonſtrations of GOD's* good will to the whole humane Nature, *of a ſpecial love to him; and well knows his* Eternal Mercy *to be Infinite over all his works.*

Though *Lot* a while in *Zoar* ſtai'd,
There long to abide he was afraid;
And many now begin to fear
There will be little ſafety here;
Becauſe they *ſee, hear* and believe
What makes them both to *fear* and *grieve.*
Yet, in his *place* let each man ſtay
Until God calleth him away,
By *ſtraitning* of his path-wayes here,
Or, by enlarging them elſewhere.

And, let him careful be, that whither
He moves,he bears not our *ſinnes* thither;
For, to what place ſoe're we go,
The ſame *ſinns* bring the ſame *Plagues* too.
And, there is means of ſaving-Grace
For *Penitents*, in ev'ry place.

A

A Review of

Neglected Remembrances.

Being a Breviate of the moſt conſiderable *Remembrances* and *Predictions* diſperſed in the Books hereafter ſpecified, and publiſhed at ſeveral times, upon ſuch various *Occaſions* as inclined the Author to thoſe *Prophetical Expreſſions.*

THis *Collection* begins with a *Review* of the *Poem* called *BRITANS REMEMBRANCER*, written during the great *Peſtilence* raging in the year 1625. The *Title-page* of that Book is a conſiderable *Prediction* both *Emblematically*, and in *Words.* For therein was repreſented a *Black Cloud* hovering over this *Iſland*, with *Juſtice* and *Mercy* thereon ſeated, attended with an *Hoſt* of *Plagues*; and in the oppoſite page the meaning of that *Title* expreſſed in theſe following words:

Behold, and *mark*, and *mind* ye *Britiſh Nation!*
This dreadful *Viſion* of my *Contemplations*:
Before the Throne of *Heaven* I ſaw, methought,
This famous *Iſland* into queſtion brought;
With better *Ears* then theſe my body wear,
I heard Impartial *Juſtice* to declare

GOD's *Benefits*, our *Thankleſneſs*, and what
Small heed his *Love* or *Judgments* here begat.
I heeded how *Eternal Mercy* ſtrove
GOD's juſt deſerved Vengeance to remove,
But, ſo our ſins encreas'd, and cry'd ſo loud,
That, at the laſt, I ſaw a *diſmal Cloud*
Exceeding black, as from the *Sea* aſcending,
And over all this *Iſle* it ſelf extending,
With ſuch thick foggy vapours, that their ſteams
Seem'd for a while, to darken *Mercy*'s beams,
Within that dreadful *Cloud*, I did behold
Moſt *Plagues* and *Puniſhments* that name I could;
Expecting, with a trembling heart, each hour,
GOD ſhould that *Tempeſt* on this *Iſland* pour.
Yet better hopes appear'd; for, lo the Raies
Of *Mercy* pierc'd the Cloud, and made ſuch waies
Quite through thoſe *Exhalations*, that mine eye
Did this *Inſcription* thereupon eſpye (what ſaid
BRITANS REMEMBRANCER, and ſome-
Theſe words, me thought, *The ſtorm is yet delaid*;
And, if you do not Penitence defer,
This Cloud is onely a Remembrancer:
But if you ſtill affect Impiety,
Expect ere long what this may ſignifie.
This having *ſeen* and *heard*, it ſeem'd nor fit
Nor ſafe for me to ſlight or ſmother it:
And therefore, thus, both to your *eyes* and *ears*,
I offer here what unto mine appears;
Judge, *Readers*, as ye pleaſe, of *this* or *me*,
Truth will be true, how ere it cenſur'd be.

In the laſt Page of the Epiſtle to the *King*, before that *Poem*, there is a confident *Preſage* relating both to the ſaid *Poem*, and to the *Author* thereof,

thereof, hitherto made good; the words are theſe:

——— I know, what ere the ſpight of man
Againſt this *Poem* ſpeak or practiſe can,
It ſhall continue when all they are rotten,
Or live in Infamy, or dye forgotten,
Who ſhall oppoſe it. I more over know,
That dead or living, I eſteem'd ſhall grow
For what they blame, *&c.*

To maintain confidence in the *Authors* proſecution of his duty, it was thus preſaged unto his heart, as it is recorded *Canto* 5. *fol.* 155.

Thou haſt from Heaven, an *Arrant* yet to do,
Which (unleſs GOD prevent) will call thee to
New Troubles, and more miſchiefs bring upon thee,
Then all thy former *Meſſages* brought on thee:
And be aſſur'd the *Devil* will deviſe
What may diſparage thee, to ſcandalize,
And ineffectual every thing to make,
Which, to good purpoſe, thou ſhalt undertake.
Thou muſt prepare thy ſelf to hear the Noiſe
Of cauſeleſs *Threatnings*; and the fooliſh Voice
Of *Ignorant Reprovers*; and expect
The bitter Cenſures of each *giddy Sect*:
Thou muſt contented be to hear great *Lords*
Talk without reaſon, big imperious words;
Although with meekneſs thou ſhalt make repair,
When thou art ſummon'd, to the Scorners Chair,
VVhere they with jeers and flouts, will take in hand
To cenſure what they do not underſtand, *&c.* ——

—But, fear them not, for he that in all places,
From every danger, and from all diſgraces,
Hath hitherto preſerv'd thee, will ſecure
Thy perſon now. That hand which did procure
Relief from thy *cloſe Thraldomes*, and maintain'd
Contentment when from liberty reſtrain'd,
Will be the ſame for ever, &c. ———————

For to this *Realm* and *City* thou art ſent
To warn them that they ſpeedily repent:
To ſhew them for what failings and offences
GOD ſendeth *Famines*, *Warrs* and *Peſtilences*;
And, to pronounce what other *Plagues* will come,
If their tranſgreſſions they depart not from, *&c.*

In folio 106, and in the following leaves, this *Author* declared how deſolate that Plague had made many places in and near *London*; particularly, the *Kings Houſe*, the *Innes of Court*, *Weſtminſter-Hall*, and the *Parliament-Houſe*; which produced this expreſſion, amounting to a Preſage:

———————————there did I
Behold two *Traitors heads* which pearcht on high,
Did ſhew their *teeth*, as if they had been grinning
At our Afflictions, which are now beginning;
For their wide *Eye-holes*, me thought, ſtar'd, as tho
They look't to ſee that *Houſe* ſhould overthrow
It ſelf, which they with *Powder* up had blown,
Had not GOD *them*, and their *device* o'rethrown.

Alſo in the 107*th* leaf, he taking notice of the deſolate Houſes of the *Citizens*, *Peers* and *Lawyers*, at that time, hath words to this effect:

——wiſh

——————————— wiſh I ſhall,
*T*hat they their *wayes* to mind would better call,
Leſt both their *Countrey* and their *City-Piles*
Be ſmoaking ſeen, and burning many miles, *&c.*
——————————— or elſe leſt there,
Some fear *Arreſtings*, where no *Serjeants* are;
For, this portends, that, if they who profeſs
Our *Laws*, continue on their practiſes,
Till they (as heretofore the *Clergy* were)
Are more in number than the Land can bear;
*T*heir goodly *Palaces* will ſpue them forth
As Excrements that are of little worth;
And be diſpoſed of, as now they ſee
Old *Priories* and *Monaſtaries* be.

In the 120*th*, and in many following leaves, the ſaid *Author* having contemplated how numerouſly the *Fields* near *London* were frequented for Recreation, with people of all ſorts, before that *Infection*; how deſolate they then were, and what ſudden effects would probably enſue, if GOD ſhould withdraw that *Plague* before we were truly penitent; other future *Judgments* are there mentioned, as implicitely preſaged in theſe words:

If GOD ſhould whiſtle for thoſe armed Bands
Which now are waſting other *Chriſtian Lands*,
*T*o put in action on our *Commick Stage*
*T*he *Tragedies of War*, and brutiſh rage,
What *Lamentations* would here then be made,
And calling into mind the peace we had?
Should we in every houſe at board and bed
Have *Soldiers* and rude *Captains* billeted,

*T*hat

*T*hat would command and ſwagger as if they
Kept all the *Townſhips* where they lodg, in pay,
*T*o wait upon their pleaſures? Or ſhould ſee
Our own *Defenders* our *Devourers* be?
Should we behold thoſe *Fields* where now we ſport,
Cut out in *Trenches*; here a *Warlike Fort*,
Another there; a *Sconce* not far from that,
A *new-rais'd Mount*, &c.

After many other pre-ſuppoſals to this effect, he thus proceeded, *fol.* 123,

As heretofore the unpeopled Fields I walk'd,
*T*o this effect my thoughts within me talk'd;
Yea, when all preſent Objects gave content,
My heart did ſuch *Idea*'s repreſent
Of *Judgments* likely to be caſt upon
So great a *City*, and a ſinful one;
*T*hat much I feared, I ſhould live to ſee
Some ſuch Afflictions as here mentioned be.

According to what his heart had preſaged, and was then preſuppoſed, he lîved to behold about Eighteen years after, ſuch Inſolencies committed by the *Armies*, ſuch *Forts* raiſed, and ſuch *Trenches* in the Fields round about *London*.

Many other fore-expreſſions to the ſame purpoſe were dictated to this *Author*, as more at large appears in ſeveral pages of the ſame Book; and after enumerating ſeveral *Tranſgreſſions* and *Provocations* of GOD's Wrath, it was thus predictated in the *8th* Canto, fol. 255:

If

If thou, oh *Britan*, dreaming all is well,
Shalt ſlight this *Meſſage* which my *Muſes* tell,
And ſcorn their counſel, &c.———————————
————————hear then what I am bold
*T*o tell thee, as now fitting to be told;
For, I will tell thy Fortune, which, when they
Who are unborn ſhall read another day,
*T*hey will believe then, that GOD did infuſe
Into thy *Poet* a *Prophetick Muſe*:
Moreover know, that he did him prefer
*T*o be, to this *Iſle* his *Remembrancer*;
And that if wilfully thou ſtop thine ear,
Or burn theſe *Rowles*, in which recorded are
*T*hy juſt *Inditements*, they ſhall written be
With *new additions*, deeply ſtampt on thee,
In ſuch *Characters*, that no time ſhall raſe
*T*heir *fatal Image* from thy ſcarred face.
————————though thou watch and ward,
And all thy Forts and Havens ſtrongly guard;
*T*hough though ſhalt multiply thine *Iſland*-Forces,
Double thy *Trained Bands*, and *Troups of Horſes*:
*T*hough like an *Eagle*, ſhalt thy wings diſplay,
And (high thy head advancing) proudly ſay,
I ſit aloft, enthron'd ſo, that none
Can pluck me from the place I reſt upon:
Yet, ſure thou ſhalt be humbled, and brought low,
Ev'n then, when leaſt thou fear'ſt it will be ſo.
*T*ill thou repent, all *Preparations* made
For thy *Defence*, or, others to invade,
Shall be in vain, and ſtill the greater *coſt*
*T*hou doſt beſtow, the *Honour* thereby loſt
Shall be the greater; and thy waſting ſtrength
Bring on thee a *Conſumption* at the length.

The *Treaties* which for *Peace* or *Profit* be,
Shall neither *Peace* nor *Profit* bring to thee.
For, if Endeavours proſper for a while,
GOD will permit it onely to beguile
With fooliſh hopes, alluring them to run
Thoſe courſes which will bring new miſchiefs on :
Yea, thy *prevailings* will but fewel be
To feed the folly which bewitches thee ;
And, make againſt thee, thoſe the more enrag'd,
Who ſhall for thy *Corrections* be engag'd.
What heretofore, by GOD, hath threatned bin
Againſt a wicked *Nation* for their ſin,
Shall ſeize on thee; his hand ſhall be for ill
Upon each little, and high raiſed Hill:
Thy lofty Cedars, and thy ſturdy Oaks,
Shall feel the fury of his thunder-ſtroaks
Upon thy *Fleets*, thy *Havens* and thy *Ports* ;
Upon thine *Armies*, and thy ſtrong-wall'd *Forts*,
Upon thy *Pleaſures* and *Commodities*,
Upon thy *Handicrafts* and *Merchandiſe*,
Upon thy *Fruits* and *Cattel* in thy Fields,
On what the *air*, the *earth* or *water* yields:
On *Prince* and *people*, on both *weak* and *ſtrong* ,
On *Prieſt* and *Prophet*, on both *old* and *young*:
Yea, on each *Perſon*, *Place*, and ev'ry thing,
His juſt deſerved *Judgments*, GOD will bring.
What thou haſt *hoped* for, he fruſtrate ſhall,
And make that which thou *fear'ſt*, on thee to fall.
This *pleaſant Land* wherein now plenty grows,
And wherein Milk and Honey overflows,
Shall for thy *peoples wickedneſs*, be made
As barren as the Soil which never had
Such bleſſings in it. GOD ſhall drive away
The Flocks of Fowles, and Sholes of Fiſh that play
With-

Within thy waters now; and for the ſtore (more:
Whereof, thy *Neighbours* would have prais'd him
The *Rivers* which have made thy *Vallies* rich,
To thee ſhall be like ſtreams of burning pitch:
Thy duſt as Brimſtone, thy Fields hard and dry
Like Iron, and the *Firmament* on high,
Like Braſs, affording neither *ſhowres* nor *dew*
In ſeaſon, waſted bleſſing to renew.
A *leanneſs* ſhall thy *fatneſs* quite devour;
Thy *wheat* ſhall yeild thee *bran* inſtead of flowr:
Thou ſhalt, when *Harveſt* cometh, reap the thorn,
Or weeds and thiſtles where thou look'ſt for corn.
Robb'd ſhall thy *Groves* be of their pleaſant *ſhadows*,
And of their *graſs*, thy fertile flowry *Meadows*.
Sheep on thy Downs, or *Shepherds* on the Green,
Shall then be few, and not ſo often ſeen.
Thy Garden-Walks, and many a pleaſant plot,
Shall be like places men inhabit not.
Thy *Villages* which now well peopled are,
Shall ſtand as if no dwellers in them were.
Thy *Cities* and thy *Palaces*, wherein
Moſt neatneſs and magnificence hath bin,
Shall heaps of *Rubbiſh* be; and (as in thoſe
Demoliſht *Abbies*, wherein *Daws* and *Crows*
Now make their Neſts) the *bramble* and the *nettle*,
Shall in the *Halls* and *Parlours* root and ſettle.
Thy *Princely houſes*, and the *Streets* and *Courts*
Now fill'd with men of all degrees and ſorts,
Shall in them few *Inhabitants* retain,
Except a *Fiſher-man*, or *Countrey-ſwain*;
Who, of thy pride and glory, when they ſee
Such *marks*, with wonderment ſurpriz'd ſhall be,
As oft they are, who deep foundations find,
Of *Towns* and *Cities* periſht out of mind.

The places where much people meetings had,
Shall Vermine-holes, and Dens for beaſts be made ;
Or haunts for *Sprights*, which do in loanly rooms
Affright the paſſenger who thither comes.
Inſtead of *mirth* and *laughter*, *lamentation*
Shall there be heard ; abhorred *deſolation*
Inſtead of *Company*; and where men heard
Sweet *Melody*, they ſhall be made affear'd
With *hideous cryes*, and howlings of deſpair;
Yea, then thy *Climate*, and well temp'red air
Shall loſe their wholſomneſs for thy offences;
Breed here infectious *Feavers*, *Peſtilences*,
And all *diſeaſes*. They who up were train'd
In eaſe, and with ſoft pleaſures entertain'd,
Leaving their idle games, and wanton dances,
Shall practiſe how to handle Guns and Launces,
And be compelled from the dear embraces
Of friends, to end their lives in unknown places.
Or, thy face with their own bloud to defile,
In hope to ſave thee and themſelves from ſpoile.
Thy *Beautious women* (whoſe pride is now more
Then theirs, whom *Eſay* mention'd heretofore)
Shall in the ſtead of paintings, coſtly ſcents,
Or glittering Gems, and curious Ornaments,
Wear foul deformities upon their faces;
And robb'd of all their ſweet and tempting graces,
Feel ſtinks, diſeaſes, wants, and all ſuch things,
As loathing, to a *wanton Lover* brings.
Thy GOD, ſhall for thy multiplied Vices
Scourge thee with *Scorpions* and with *Cockatrices*,
Whoſe tailes with ſuch envenom'd ſtings are armed,
As neither can be plucked out, nor charmed.
Thou ſhalt not be ſuffic'd, when thou art fed;
Nor ſuffer onely ſcarcity of *bread*

Corpo-

Corporeal, but want likewiſe of that
Whereof each *faithful ſoul* deſires to eat.
That curſe of ravenous Beaſts which GOD hath ſaid
Upon a wicked *Nation* ſhall be laid,
He will inflict on thee; for although here
No *Tygers*, *Lyons*, *Wolves* or *Bears* now are,
To *Beaſtly-minded men* thou ſhalt be made
A prey, which will be (if not worſe) as bad.
Inſtead of *Lyons*, *Tyrants* thou ſhalt breed,
Who nor of *Conſcience* nor of *Law* take heed;
But, on the weak mans portion lay their *paws*,
And make their *pleaſure* to become their *Laws*.
Inſtead of *Tygers*, men of no compaſſion
(A furious and a wilful generation *)*
Shall fill thy Borders. *Thieves* and *Outlaws* vile,
Shall haunt thy *Ways*, and hunt the *Woods* for ſpoile.
A ſubtile, falſe, diſſembling, cheating crew,
(Who will with fraudful coz'nages purſue
The ſimple ſort*)* ſhall here encreaſe their breed,
And in their *craftineſs* the *Fox* exceed.
That *Hoggiſh Herd* which alwayes nozling are
In filth and dirt, (from whence they ſeldom rear
Their grunting ſnouts, to fix an eye on Heaven,
To look on him from whom good things are given*)*
Ev'n *Swiniſh livers*, having a deſire
To feed on *draff*, to wallow in the mire,
To drink in puddles, rather then ſweet ſprings,
To tread on, and pollute the precious't things,
Will more deſtructive be unto thy Fields,
Then all the *wild-Boars* that the Deſart yields.
Whilſt thou continueſt in thy ſins, thou art
Like *Egypt*, and the hardneſs of thy heart
Will at the laſt, bring down upon thee all
Thoſe *Plagues*, which long ſince did on *Egppt* fall:
Blood,

Blood, *Frogs* and *Lice*, great ſwarms of *ſtinging Flies*;
Th' infectious *Murrain* whereof Cattel dies;
Biles, *Scabs* & *Blains*, cold *Hail*, hot *Thunder-ſtorms*,
The *Locuſt*, and the *fruit-devouring Worms*;
Groſs *Darkneſs*, and the *Death of them that be*
Thy darlings: All theſe *Plagues* will ſeize on thee,
According as the Letter doth implie,
Or, as they Myſtically ſignifie.
Thy *Rivers* ſhall be turned into *blood*;
Thy *Fountains* which were ſavoury and good,
Grow naſty, and ſhall in thy Noſtrils ſtink;
*T*hy children ſhall but little eat or drink,
Until a portion of their *blood* it coſt,
Or, every drop in hazard to be loſt.
Moſt loathſome *Froggs*, that is, men of impure
Of baſe condition, of birth as obſcure
As Frogs that are in Fens and Ditches bred,
Shall with a Clowniſh rudeneſs overſpread
Each pleaſant place, thy faireſt rooms poſſeſs,
And make unwholſome by their ſluttiſhneſs,
Thy Kneading-troughs, thy Ovens and thy Meat,
Whereof thy Children moſt deſire to eat:
Yea, this Brood ſhall preſume to croak and ſing
Within the Privy-Chambers of thy *King*;
There exerciſing their harſh-ſounding throats,
With ill-compoſed and unpleaſing notes,
To wit, *Vain boaſts*, *revilings*, *ribaldries*,
Lyes, *curſes*, and ungodly *blaſphemies*.
The *Land* ſhall breed a loathſome Generation,
Unworthy either of the Reputation
Or name of *men*; for they as *Lice* ſhall feed
Upon that *Body* whence they did proceed.
Here ſhall moreover, divers baneful *Flies*
Ingend'red be in thy proſperities.

*T*he

The *Fleſh-flye* ſhall thy pamp'red fleſh corrupt;
Musketoes, honeſt Lab'rers interrupt;
The lazy and unprofitable *Drones*,
The *Waſps*, the *Hornet*, and ſuch angry ones
As do them repreſent, whoſe *buzzing tongues*,
And *ſtings* are active to their neighbours wrongs:
The *Butterflies* will vex thee too; ev'n they
Who do in idle flutterings waſt away
Their precious time, and their Eſtates conſume
On gaudy Clothes, till beggars they become.
As *Beaſts* deſtroyed by the Murrain be,
So they who are of *Beaſtly life* in thee,
By lewd example ſhall infect each other,
And, in their foul diſeaſes rot together.
Men ſhall grow *over-hot*, or *over-cold*,
And very few an equal temper hold;
But like *tempeſtuous Exhalations*, will
Thy Borders with a thouſand miſchiefs fill.
The *Locuſt* alſo, and the *Palmer-worms*
Shall prey on what eſcapeth from the *Storms*;
Ev'n thoſe deſtructive *Locuſts* too, which from
The *bottomleſs infernal pit* did come.
Then ſhall a *darkneſs* follow, much more black
Then when the Sun and Moon-light thou doſt lack;
For *groſſeſt ignorance* o'reſhadowing all,
Shall with ſo thick a Fog upon thee fall,
That thou a *blockiſh Nation* wilt be made:
Still ſtumbling on in a deluding ſhade;
Diſtruſting *Friends*, the way to ſafety ſhewing,
Moſt truſting *Foes*, who labour thy undoing;
And, ſhalt be daily vext with doubts and fears,
Like him that *Outcries* in *dark places* hears.
Yet, then his hand, GOD ſhall not from the turn,
*T*ill he hath alſo ſmote thine *Eldeſt Son*;

*T*hat

That is, until he hath removed quite
*T*hoſe in whom now thou takeſt moſt delight;
And filled every houſe throughout the *Nation*,
With *Deaths unlooked for*, and *lamentation.*
Such will be thy confuſions, and thy ſhame,
That when the *neighbouring Kingdoms* hear the ſame,
*T*heir ears will tingle; for when that hour comes
In which GOD ſhall inflict deſerved Dooms,
It will be then a day of gloomineſs,
Sad, dreadful, and exceeding comfortleſs;
For then will thy beloved vanities,
*T*hy Gold and Silver *Idol-Deities*,
With all thoſe *Reeds* on which thou haſt depended,
Deceive thy truſt, and leave thee unbefriended.
*T*hy *Kings*, thy *Prieſts* and *Prophets* then ſhall mourn,
And peradventure, formally return
*T*o him who would have ſaved them; but, they
Who will not hearken to him whilſt they may,
Shall cry unheeded; for, he will deſpiſe
Their vows, their prayers, and their ſacrifice.
A Sea of troubles will thy hopes up ſwallow,
As wave on wave, Plague upon Plague ſhall follow;
And every thing that was a bleſſing to thee,
Shall to a Curſe be turn'd, which may undo thee.
Thy *King*, who as a Father ſhould have been,
And by whom *Peace* ſhould be preſerved in
Thy *Sea-girt limits*, ſhall not much befriend thee,
Nor then in thy *profeſſed Faith* defend thee.
Thou haſt at preſent, goodly hopes of him
Who lately did put on thy *Diadem*;
But know, that until thou reformed art,
Thou ſhalt in his deſervings have no part:
His Princely Vertues to his own avail
May prove; but they to profit thee ſhall fail.

His

His *Clemency* ſhall ſeem to thee ſevere,
His greateſt favours injuries appear;
And when thy ſins are fully ripe in thee,
Thy *King* and *People* both alike ſhall be.
Thou ſhalt have *Babes* to be thy *Kings*; yea worſe,
Thoſe *Tyrants* who by cruelty and force,
Of all their ancient *Liberties* will quite
Bereave their *Subjects*. They ſhall then delight
In their oppreſſing them; yet they who are
By them enſlav'd, ſhall murmur, and not dare
To ſtir againſt them. By degrees they ſhall
Deprive them of their *Priviledges* all,
And force them (as in other Lands this day)
For their own meat, and their own drink to pay.
——————————To ſuch intents
Their *Nobles* will become their inſtruments;
For men reputed of the nobleſt *Races*,
Will be expos'd gradatim to diſgraces,
Diſpoil'd of pow'r; and in their ſtead ariſe
A *Brood* advanced by *Impieties*,
By *flat'ry*, and by *brib'ry*, and by that
Which men of noble principles do hate.
Without deſert (from beggarly poſſeſſions,
And *ſtemmes* obſcure) they ſhall by their ambitions
Mount *Seats of Juſtice*, and thoſe *Titles* wear
Which honor d moſt in thoſe Dominions are.
And having gain'd theſe *heights* hope to make ſtrong
Oppreſive Grandure, by encreaſing wrong.
For, themſelves, theſe will unto thoſe unite,
Who to ſuch *Dignities* pretend moſt right;
(With no leſs ill-deſerving) and by ſuch,
Deſtruction will be haſtned forward much:
For theſe will *Kings* abuſe, with tales and lies,
With feigned love, and ſervile flatteries,

Perſwading them, that they may juſtly make
Their *Will their Law*, and at their pleaſure take
(As warranted by their *Prerogatives)*
Their *Subjects goods*, their *perſons* and *their lives*;
And inſtrumental theſe will then become,
In practiſing to raiſe by ſome and ſome,
Their *Monarchies* to *Tyrannies*; yea, ſhall
Abuſe *Religion*, *Honeſty*, and all:
And ſhall to compaſs their Deſigns, deviſe
What ever may effect them, *Truth* or *Lies:*
Thoſe *grave deportments* which do beſt befit
The *Majeſty of States*, they ſhall omit:
Fawn or diſſemble, threaten, rail or ſtorm,
When they pretend *Abuſes* to reform:
And, in thoſe *High Courts* wherein ſober, grave
Admoniſhments or Cenſures men ſhould have
If they offend; they ſhall be taunted there,
Or ſcoft, or jeer'd, though innocent they are:
For in thoſe times (which nearer are then ſome
Do yet believe) ſuch *Rhetorick* will come
In practice; and *Law*, *Equity* and *Reaſon*,
For their defence be pleaded out of ſeaſon.
Folly will then ſeem *Wiſdom*, and go nigh
To bring contempt on all *Authority.*
The *Council-Table* ſhall a ſnare be made;
They againſt whom no juſt complaints they had,
At firſt Convention ſhall be urg'd to ſay
Such words, perhaps, ere they depart away,
As will expoſe their *Prudence* unto blame,
And make them guilty ſeem, who guiltleſs came.
All that which from the *People* they can tear,
Exact or borrow, ſhall be (as it were)
A *lawful Prize*, and taken from a Foe;
Few ſhall make conſcience what they *ſay* or *do*,
Injurious

Injurious to another, ſo it may
Fulfil their *Luſtings* for the preſent day.
But to accompliſh it, they will endeavour,
Although they know it will undo for ever
Their own Poſterity, and ſtill perſiſt
In what will ruine their *ſelf-Intereſt.*
This, will by darkning their Intelligence,
Bring them to ſuch a *Reprobated ſence*,
And blind them ſo, that when an *Ax* ſhall be
Seen hewing at the Root of their own tree
By their own handy ſtroaks, they ſhall not grieve
For their approaching downfal; or believe
Their fall approaching (to aſſume that heed
Which may prevent it) till they fall indeed.
Thy *Princes*, *BRITAN*, in thoſe dayes will be
Like *roaring Lyons*, making prey of thee.
GOD ſhall deliver thee into their hands,
And they ſhall act their pleaſure in theſe Lands,
Thy *Kings*, as now thou walloweſt in exceſſe;
Shall take delight in *Drink* and *Wantonneſs*,
They, who reputed are thy *Noble ones*,
Shall to the very marrow gnaw thy bones.
Thy *Lawyers* wilfully pervert thy *Lawes;*
They to the ruine of the *Common cauſe*,
Shall miſinterpret them, in hope of Grace
From them, who may diſpoile them of their place.
That, whereunto they are obliged both
By their profeſſed *Calling*, and their *Oath*,
They ſhall to put in execution fear,
And leave them helpleſs, who oppreſſed are.
Thy *Prelates* in the Publick ſpoils will ſhare.
Thy *Prieſts*, in manners, as prophane appear
As the prophaneſt; and their *Propheſies*
And *Preachings*, mixt with Hereſies and Lies.

The *truths* they ſpeak, ſhall ſpoken be in vain;
So little *knowledg* ſhall with them remain,
That they ſhall cauſe the means of *Saving-grace*
To be remov'd unto another place.
Mark, BRITAN, what I have yet more to ſay,
And do not ſlightly paſs my words away;
But be aſſured, that when GOD begins
To bring thoſe Judgments on thee for thy ſins,
Which do portend a total overthrow,
Thy *Prophets* and thy *Prieſts* will ſlily ſow
The ſeeds of that *diſſention* and *ſedition*,
Which time will ripen for thy ſad perdition.
They who in former times were of thy *Peace*
The bleſſed Inſtruments, will then encreaſe
Thy ſorrows; and as when of old the *Jews*
Their truth-preſaging *Prophets* did abuſe,
GOD ſuffered *Impoſtors* in his Name
To preach thoſe falſhoods which at laſt became
To them deſtructive: So, if thou go on
To make a ſcorn (as thou haſt often done)
Of thoſe who ſeek thy *welfare*, he will ſend
Falſe Prophets, who thy ruine ſhall intend;
Say nothing but what thou wouldſt have them ſay,
To lull thee faſt aſleep in thine own way.
If any *brain-ſick-fellow* (whom the *Devil*
Inſpireth) ſhall to thee intend what's evil,
And (heeding what thou art inclin'd unto)
Perſwades to that which may at laſt undo
Both *Prince* and *People*; thou ſhalt like and follow
His Counſels; thou that cover'd hook ſhalt ſwallow
Which will deſtroy both; and thine ignorance
For thoſe diſſervices, will him advance:
Whereas, if he who truly ſeeks thy Weal,
Inſpir'd with truth, and with a ſober Zeal,

Shall

Shall tell thee what concerns thy real good,
That *Meſſenger* ſhall ſtifly be withſtood;
That *Seer* ſhall be charged not to ſee;
His *Meſſage* ſhall diſpleaſe, and ſlighted be;
Inſtead of good reſpect, he shall be ſure
A *Priſon*, or worſe uſage to endure;
To death, perhaps, condemned with diſgrace
Among diſturbers of the *Common-Peace*.
But not unleſs the *Prieſts* thereto conſent;
For in thoſe dayes but few men innocent
Shall ſuffer in that mode by ought wherein
Thy *Clergy* hath not ſome way active been.
If ever in thy *Fields* (which GOD forbid)
The blood of thine own *Children* ſhall be ſhed
By *Civil Diſcord*, they ſhall blow the flame,
Which will encreaſe thy ſorrow, and thy ſhame,
And thus it ſhall be kindled, when the times
Are nigh at worſt, and thy *loud-crying Crimes*
Almoſt full ripe, the *Devil* ſhall begin
To bring ſtrange *Crotchets* and *Opinions* in
Among thy *Teachers*, which will breed *diſ-union*,
And interrupt the *viſible Communion*
Of thy eſtabliſht *Churches*. In the ſteed
Of *zealous Paſtors*, who their Flocks did feed,
There ſhall ariſe within thee, by degrees,
A *Clergy*, that will more deſire to *fleeze*
Then feede their *Flocks*. A *Clergy* it ſhall be
Divided in it ſelf; and they ſhall thee
Divide among them into ſeveral *Factions*,
Which will both rend and fill thee with diſtractions.
All of thoſe, in appearance, will pretend
GOD's *glory*, and to have one *pious end*;
But under colour of ſincere *Devotion*,
Their *chief aim* will be temporal *promotion*;

Which

Which, will among themſelves Diſſention make,
Wherein all ſorts of people ſhall partake,
As to the *Perſons*, or the *Cauſe* they ſtand
Inclin'd, through every quarter of the Land:
One part of theſe, will for *Preferment* ſtrive,
By raiſing up the King's *Prerogative*
Above it ſelf: They ſhall perſwade Him to
More then by *Law* or *Conſcience* he may do;
And ſay, GOD warrants it: His Righteous *Laws*
They ſhall pervert, to juſtifie their *Cauſe*.
With bluſhleſs impudency, they ſhall dare
Aſcribe to *Monarchs*, things which proper are
To none but *Chriſt*: and mix their flatteries
With ſuch like Attributes and Blaſphemies,
As *Heathens* did, to make their *Kings* believe,
That whomſoever they oppreſs and grieve,
They do no wrong; and that one though oppreſſed
Should ſeek by their own *Laws* to be redreſſed.
Such *Counſel* ſhall thy fooliſh *Kings* provoke
To caſt upon thee *Rhehoboam*'s yoak;
And they, not caring, or not taking heed,
How ill, that miſadviſed King did ſpeed;
Shall multiply the cauſes of diſtraction!
And then, ſhall of thoſe *Prieſts*, the other Faction
Beſtir themſelves. They will in outward ſhows,
Thoſe whom I laſt have mentioned, oppoſe;
But, in their aimes agree, with lowly zeal,
An envious pride of heart, they ſhall conceal.
And, as the former to the *King* will teach
Meer *Tyranny*; ſo ſhall the other preach
Rebellion to the *People*; and then ſtrain
The *Word* of God, *Sedition* to maintain.
Oh! therefore be thou watchful; and when here
Thoſe *Lambs* with *Dragons Voices*, do appear;
Repent

Repent thy ſins, or take it for a token
That ſuch a Bulwark of thy *Peace* is broken,
As if it be not ſoon repaired, all
*T*he grandure of thy Glory down will fall.
Beware then of thoſe *prophets* who will ſtrive
Betwixt thy *Prince* and *People* to contrive
A *Breach*; and what event ſoever come,
*T*hy due *Allegiance* never ſtart thou from.
For (their *Oppreſſions* though we may withſtand
By pleading *Laws* or *Cuſtomes*) not a hand
Muſt move againſt him, but the hand of GOD,
Who makes the *King* a *Bulwark*, or a *Rod*,
As pleaſeth him. Oh take therefore good heed
Ye *Subjects*, and ye *Kings*, what may ſucceed
By thoſe impoſtors, of the laſt, beware
Ye *Subjects*, for their Counſels wicked are;
And, though they promiſe *Liberty* and *Peace*,
Your *Thraldom* and your troubles they encreaſe,
Shun oh ye *Kings*, the firſt; for they adviſe
What will your *Crowns* and *Honours* prejudice.
When you ſuppoſe their *Propheſies* befriend you,
*T*hey ſhall but unto *Ramoth Gillead* ſend you,
Where you ſhall periſh; and poor *Micha*'s word,
*T*hough diſeſteem'd, more ſafety will afford.

*T*his *Author* hath been cenſured, as having deviated from his *Principle* expreſſed in the laſt foregoing *Caveat*, when (upon their command) he took up Arms with the *Long-Parliament*: But, he declared by the *Motto* in his *Cornet*, *Prolege, Rege grege*, that he purpoſed nothing contrary thereunto, or againſt the *King*; and he is alſo ſufficiently vindicated from the *aſperſion*, by what he long ſince publiſhed to juſtifie both his *actings* and *intentions* under that *Power*, which was *called* and *authorized* both by

by *King* and *people*, to regulate and ſettle their *joint* and *diſtinct Intereſts.*

After that, and the reſt of the foregoing *Precautions* and *Predictions*, the ſaid *Author* having conſidered this *Nation*, and how it had parallel'd the *Jews* heretofore, he proceeded to declare what would follow thereupon, if they parallel'd them alſo in their final obſtinacy, *fol.* 269. *p.* 2.

What here is mentioned, if thou ſhalt heed,
Oh *BRITAN*, in thoſe times that will ſucceed,
It may prevent much loſs, and make thee ſhun
*T*hoſe miſchiefs, whereby *Kingdoms* are undone.
But, to thy other ſins; if thou ſhalt add
Rebellion, as falſe *Prophets* will perſwade
When that time comes, wherein thou likewiſe ſhalt
In thy profeſſion, as to *GOD-ward*, halt;
*T*hen will thy *King* and *People* ſcourge each other,
For their offences, till both fall together,
By weakning of their Pow'r, and making way
*T*o their ends, who expect that fatal day.
*T*hen ſhall *diſorder* every where abound,
Juſtice or *Piety* be rarely found
Each man ſhall to his neighbour be a thorn,
By whom he ſhall be either ſcratcht or torn.
*T*hy *Princes* will to little condeſcend,
Save for accompliſhing their own ſelf-end,
Either in multiplying of their *Treaſures*,
Or ſatiating of their fleſhly *pleaſures*.
Few *Cauſes* will without a bribe be tri'de,
Few *Friends* will in each other dare confide.
*T*he *Parents* and their *Children* ſhall diſpiſe,
Hate or neglect each other. *She* that lies
Within her *Husbands* boſome, ſhall betray him;
*T*hey who the *People* ſhould protect, ſhall ſlay them.

Old

Old Age ſhall honor'd be by few or none;
The *Poor* ſhall by the *rich* be trod upon;
Such *Inſolencies*, almoſt, every where,
Shall acted be, that *good* and *bad* ſhall fear
In thee to dwell; and *wiſe men* to aſſume
The *Magiſtracy*, when that time is come,
GOD, ſhall then call, and whiſtle from afar
Thoſe hither, who the moſt malicious are
Of all thine *Adverſaries*; they ſhall from
Their Dwellings, like a whirlwind, on thee come;
Sharp ſhall their Arrows be, and ſtrong their bow:
To thee their faces will as dreadful ſhow,
As roaring Lyons: They on thee like thunder
Shall furiouſly break in, and tread thee under
Their Iron feet. They ſhall devour thy *bread*,
And with thy *Flocks* both clothed be, and fed.
Their *Children* they ſhall carry from their own,
To *Countreys* which their Fathers have not known:
And thither ſhall ſuch *miſchiefs* them purſue,
That they who ſeek the *Pit-fall* to eſchue,
Shall in a snare be taken: them who ſhall
Eſcape the *Sword*, a *Serpent* in the wall
Shall ſting to death; and tho they have the hap
To ſhun a hundred Plagues, they ſhall not ſcape;
But with new dangers be ſtill chas't about,
Until they ſhall be wholly rooted out,
The *Plow-man* ſhall be then afraid to ſow;
Artificers their labour ſhall forgo.
The *Merchant-man* ſhall croſs the Seas no more,
Except to flye hence to another ſhore.
The *ſtouteſt heart* ſhall fear; the *wiſeſt* then
Shall know themſelves to be but fooliſh men;
And they who built and planted by oppreſſion,
Shall leave their gettings to their Foes poſſeſſion:

And yet GOD will chaſtiſe thee ſeven times more,
With ſeven times greater Plagues then heretofore.
For thy *Allies* their Friendſhip ſhall withdraw;
They, who of thy *Grandure* ſtood in aw,
Shall ſay in ſcorn, *Is this the Valiant Nation*
Which had throughout the World ſuch Reputation
By *Victories on Land?* Alas! *are theſe*
The men, who were once Maſter of the Seas,
And grew ſo powerful? yea, that *petty Nation*
Which ſeem'd ſcarce worthy of thine indignation,
Shal ſlight thee too, and thy former *fame*
Will be forgot, or mention'd to thy ſhame. *(Jews,*
Mark how GOD's *Plagues* were doubled on the
When they his mild corrections did abuſe.
Mark what at laſt upon their Land was ſent,
And look thou for the ſelf-ſame puniſhment,
Leſt he in anger unto us proteſt,
That we ſhall never come into his reſt.
For we have followed them in all their ſin;
Such, and ſo many have our Warnings been;
And, if GOD ſtill prolong not his compaſſion,
To us belong the ſelf-ſame *Deſolation.*
Then, *wo* ſhall be to them that heretofore
By joining *houſe* to *houſe*, expel'd the po're;
And *Field* have unto *Field* incorporated,
Till Villages were nigh depolulated.
For, deſolate their *dwellings* will be made,
The *Lord* ſhall in their bowels ſheath his blade;
And, they who have by their oppreſſive wiles
Erected *Palaces*, and coſtly piles,
Shall ſee the ſtones and timbers in the wall
Ariſe againſt them, and for vengeance call.
Then *wo* ſhall be to them that early riſe
To eat and drink, to play and wantonniſr,

Still

Still adding ſin to ſin : They the diſtreſs
Shall feel of *hunger*, *thirſt* and *nakedneſs*;
And be the ſervile ſlaves of them that are
Their Foes, as to their *luſts* they captives were.
Then *wo* to them who *darkneſs* more have lov'd
Then *light*, and wholſom counſel diſapprov'd:
For, they ſhall wander in a crooked path
Which neither light, nor end, nor comfort hath.
Then, wo to them who have corrupted bin,
To juſtifie the *wicked* in their ſin,
Or, for a bribe the *Righteous* to condemn :
For, as the Chaff, a Wind ſhall ſcatter them;
Their bodies on the Dunghil ſhall be caſt,
Their fineſt flow're be duſt, their ſubſtance waſt,
And all the *gawdy Titles* they have worn,
Shall but augment their ſorrow, ſhame and ſcorn.
Then *wo* to them, who (when they were afraid
Of miſchiefs threatned) ſought unlawful aid;
Or, ſetting GOD's protection quite aſide,
On their own ſtrength and wiſdom have reli'de.
For, he their fooliſh hopes will bring to nought,
Till all they fear, ſhall be upon them brought;
And, all their *wit* and *ſtrength* ſhall not ſuffice
To heave that burthen off, which on them lies.
Becauſe *fore-warnings* they do neither heed
Or mind, till GOD to execution doth proceed;
And of his *long-forbearance* careleſs are,
Till in *conſuming fire* he ſhall appear.
Yet we ſtill ſet far off the *evil day*,
In *dull ſecurity* we paſs away
Our *precious time*, and with vain hopes and toyes
Build up a *truſt* which every puff deſtroyes:
And therefore ſtill when *healing* is expected,
New and unlook'd for troubles are effected.

We wiſht for *Parliaments*, and them we made
Our GOD; for all the hopes that many had,
The miſchiefs which we feared to prevent,
Was by the wiſdom of a *Parliament.*
Well, *Parliaments* we had, and what in being
Succeeded hath, but greater diſagreeing,
With greater *Grievances* then heretofore?
And reaſon good; for we depended more
On *ſecond cauſes*, then on him who ſends
What to our *evil*, or *well-being* tends.
Know then, that ſhould our *Parliaments* agree
According to our wiſh; ſhould our *Kings* be
So gracious, as to condeſcend to all
Which to the *Publike Weal* propoſe they ſhall:
Ev'n that *Agreement*, till our *ſins* we leave
Shall make us but *ſecure*, and help to weave
A *Snare*, by whoſe fine threads we ſhall be caught,
Before we ſee the miſchiefs thereby wrought;
Whilſt for *ſelf-Intereſts* we chiefly ſeek,
By *Parliaments*, the *King* ſhall do the like;
Yea, till in mutual Aides we can agree,
And, our endeavourings unfeigned be,
In labouring for a *Chriſtian Reformation*,
Each *meeting* ſhall beget a *new vexation.*

In the 191 *folio*, and in many following leaves, the *Prevarications* of *perſons* in ſeveral other Callings, having been mentioned, the *Author* added this, and much more, in relation to the *Clergy.*

Nor came the *Prieſts* and *Prophets* much behind
The worſt of theſe, but paſſe them in ſome kind;
For, though a learned *Clergy* now thou haſt,
Any *knowledge* is here lately much encreaſt;
Though

Though likewiſe, I believe thou haſt in thee
Some *Paſtors*, from a juſt reproof as free
As any *Nation* hath ; yet thou haſt more
Prevaricators now, then heretofore.
A *heap of Teachers* entertain'd thou haſt,
Reſembling *empty vapours*, or a blaſt
That breaths no comfort. What GOD never meant
They preach for *Truth*, and run e're they are ſent.
The *Peoples* wounds they ſalve with pleaſing ſpeech;
When there's no peace at all, of peace they preach;
Or, like *Dumb Dogs* conſume their time in ſleep;
And ſome ſo *look*, that they affright the *ſheep*.
Like hungry Curres they alwayes gormundize,
Yet never can their appetite ſuffize.
In *bribing*, and in hunting for *Promotion*
More is their *zeal*, and much more their *Devotion*,
Then to diſcharge their *Duty*. They delight
In *flat'ries*, and the fawningſt *Paraſite*
In all the Courts of *Europe*, cannot prate
More heath'niſhly, or more inſinuate
Then ſome of theſe *&c.*——————
There is no *Avarice* that theirs exceeds;
No *Malice* that a Miſchief ſooner breeds.
No *Pride* ſo furly as the *Clergy-pride*,
Except among the *Beggars* when they cri'de.
They, who a few years paſt would half have broke
Their Kindred to have purchas'd them a cloke,
And in poor thred-bare Caſſocks came to preach
Beneath an *Under-Curate*, and to teach
The Children of a *Farmer* for their meat,
And, ſcarcely worthy ſeem'd ſo much to get:
Ev'n ſome of theſe have ſo well acted out
Their parts, of ſeeming honeſtly-devout;

And

And have ſo quaintly humoured and pleaſed
The *preſent times*, that they at laſt have ſeized
On what they aim'd at, and now over-pe're
Their Heads, by whom they firſt advanced were.
And if you mark, how proudly now they bear
Their lofty heads, how inſolent they are;
How barb'rouſly ingrateful unto thoſe
By whom they from the Dunghil firſt aroſe;
How they at leaſt neglect, if not contemn
Their old Friends, and betwixt themſelves & them,
What diſtances they ſet; unto their Kin
How harſh, and how ill-natur'd they have been,
How peeviſh they are grown, and how unquiet;
How choice in their *Attendance*, and their *Diet*;
If it were well obſerved with what ſtrain
Of Pride and Loftineſs they entertain
Their *Brethren of the Clergy*, when they are
By their own *Officers* call'd to appear
Before their *Lordſhips*; with what *Pope-like* phraſe
They ſeek to terrifie, and to amaze
Their humble *Suppliants*; how on thoſe they play,
Who their *Superiors* were the other day.
Were theſe things heeded, with ſome paſſages,
Which name I could, as worthy heed as theſe:
A man would hardly think that theſe had been
Thoſe *Prieſts* whom they a while before had ſeen
So beggarly, and ſo expos'd to ſcorn,
But, that they had at leaſt been *Prelates born*,
Few could have elſe thought that theſe men are they
Who lately did ſo bitterly inveigh
Againſt that *Pride Epiſcopal*, &c.

O Lord! awaken thoſe, I humbly pray,
Whom Pride and Vanity hath led away.

And

And, oh ye *Houſe of Levi*! warning take ye,
Leſt GOD, for times to come, examples make ye;
As he that *Clergy* an example made,
Whoſe monſtrous Pride, the Age foregoing had
So great a fall. The *Prieſts* and *Prophets* ſin
Was ſignal in the bringing thoſe *Plagues* in
Which overwhelm'd the *Jewiſh Commonweal*:
And, if what's threatned GOD ſhall not repeal,
Your ſins will be the means to haſten hither
That *Vengeance* which will ruine all together, *&c.*

Excuſe me worthy *Prelates*, &c.

By theſe laſt *words*, whereby the *Author* begins to plead an excuſe for his ſharp Reproofs, it appears he at that time thought not *Prelacy* to have produced ſuch evil *Conſequents* as he now doth; for he did not then *(* nor now *)* conceive that *Epiſcopacy* gives to the *Miniſters* of the *Goſpel* a precedency of *Dignity* before their *fellow-Commiſſioners*, but a preheminence of *Order* onely: And of that Judgment he believes thoſe *Biſhops* to have been, who underwent *Martyrdom* for Conſcience ſake, and owned the title of a *Prelate* in no other ſenſe then he intended it, who thinks the Office of a *Biſhop* to be a *Divine Inſtitution*, being regulated, and the *perſons* qualified according to St. *Paul*'s Character, 1 *Tim.* 3. This *Precaution* being added, the Abreviation of his *Remembrances* thus goes on.

Believe it, *BRITAN*, howſoever ſome
(Who ſhould forewarn thee of what is to come*)*
Endeavour to perſwade thee that thou haſt
A *hopeful time*, and that the worſt is paſt;

I will be bold to tell thee, thou haſt nigh
Out-worn GOD's patience by impiety.
But, what am I, that me thou ſhouldſt believe,
And unto my *Predictions* credit give?
It may be, this adulterous generation,
Expects *fore-tokens* of their *Deſolation*;
And therefore, I will give them *ſignes* of that
Which they are now almoſt arrived at:
Not *Signes* ſo dubious as were ſome of old,
Whereby the *Jews Deſtruction* was foretold;
But *Signes* as evident as are the day,
For what the *Prophets* heretofore did ſay,
Jeruſalem's deſtruction did foreſhew,
They ſpake to every *State* that ſhould enſue.
And that they nought of *her*, or *to her* ſpake,
For hers alone, but alſo for thy ſake.

In the 269*th* folio of the *Remembrancer*, and in the Eight pages next following it, are *Ten Signs* recorded, grounded upon the *holy Prophets*, as preſignifying the deſolation of thoſe *Kingdoms* and *Republicks*, which ſhould parallel the *Jeweſh Prevarications*; to the peruſal whereof, the *Reader* is referred, to ſhorten this *Collection*, and onely the laſt of theſe *Ten Signs* is here in inſerted.

The laſt *black Signe* that I will now repeat,
Which doth to *Kingdoms* deſolation threat,
Is when the hand of GOD Almighty brings
A *People* unto bondage to their *Kings*.
I ſay, when their own *King* ſhall take delight
Thoſe whom he ſhould protect, to rob and ſmite.
When they who feed the *Flock*, the ſheep ſhall kill,
Devour them, and ſuppoſe they do not ill.

When

When th is,h *Britan*, ſhall befall to thee,
An evident *Prognoſtick* it will be
Of GOD's diſpleaſure; and a certain token
Thou by a *Foreign* Pow'r ſhalt be broken,
Or, by thine own *divided ſtrength* at home,
Which will the more deſtructive Plague become.

GOD will (unleſs we ſhall repent) perchance,
In time to come, a *Shepherd* here advance,
Who ſhall not plead for what his *young men* ſay
Is his; but, take the ſame perforce away.
An *Idol-ſhepherd*, who ſhall neither care
To find or ſeek out thoſe who ſtraying are;
Nor feed the *Lambs*, nor cure what hath a wound,
Or cheriſh thoſe who firm to him are found:
But take the *Fatlings*, rob them of their fleeces;
Devour their fleſh and break their bones in peeces.

I might more *Signs* then theſe, enumerate,
To ſhew GOD's patience is nigh out of date.
But, theſe are *Signs* enough, and ſo apparent,
That twenty more will give no better warrant
Of what will come; yet, if theſe falſe appear,
That's one *Sign more* of what is drawing near.
Be watchful therefore, whilſt it is to day,
And let no good occaſion ſlip away. (them
Now rent your hearts, ye *Britans*, waſh and rinſe
From all corruptions, from all evil clenſe them:
Go offer up the pleaſing Sacrifice
Of *Righteouſneſs*: From *folly* turn your eyes;
Seek *Peace*, and follow it with ſtrict purſuit,
Relieve the *needy*, *Juſtice* execute;
Refreſh the *weary*, right the *fatherleſs*,
The *ſtrangers* and the *widows* wants redreſs.

Give *praiſe* to GOD for all; with lowly faith
On him depend; mind what the *Spirit* ſaith.
Remember what a price your *Ranſome* coſt,
And now redeem the time that hath been loſt.

It was feigned, That a *Shepherd* ſaid of what had misbefallen to him, *Sæpe nobis malum hoc prædixit ab Ilice Cornix*,

A Raven from a *Holly tree*
Did oft preſage this ill to me.

And perhaps, upon the peruſal of this *Review*, this Author will be likened to thoſe *Ravens*, which preſage nothing but *miſchief*; for, ſome have ſaid already, That he hath been a *troubler of the people*; and as *Ahab* ſaid *Micah* did of him, That he predicted no good to this *Nation*; but it is apparently falſe; for he hath *conditionally preſaged* as well *Mercies* as *Judgments*, intermixing *Threatnings* and *Promiſes* fore-declared by his *Prophets*, to prevent what is pronounced againſt wilful Tranſgreſſors; ſeaſoning all his *Predictions* with many *Precautions* and *Exhortations*, to beget and confirm true *Faith* and *Penitence*; ſuch as theſe next following.

Return, return thou, oh back-ſliding *Nation*,
And let thy tears prevent thy deſolation.
As yet thou maiſt return; for GOD's *embrace*
To thee is open, if thou ſhalt have grace
To give it meeting. Thy *repentance* may
Prevent the future Miſchiefs (which this day
Are threatned) if ſo be thou ſhalt in time
According to thy pow'r comply with him.

For

For, thereupon his dreadful *Judgments* all
Predicted here, to *Mercies* change he ſhall.
I cannot ſay, it ſhall excuſe thee from
All *Chaſtiſements*, ſo that no blow ſhall come:
But, of thus much thou may'ſt aſſured be,
That ev'ry *Judgment* then, which falls on thee,
Shall be a *Mercy*; if he ſhall not ſtay
What's threatned, now, the ſtrokes which he doth lay
Will fall the lighter, and produce a bleſſing,
Thy future happineſs much more encreaſing
Then all the great *proſperity* and *reſt*
Which hath long time together been poſſeſt.
Yea, *BRITAN*, if thou timely ſhalt reform
Thy *manners*, it will ſtop the *dreadful ſtorm*
Appearing now, and they who triumph would
Thy utter deſolation to behold,
Will either change their minds, to live or ſee
The *Judgments* which deſcending are on thee,
Remov'd to them; for, when from ſin men ceaſe
GOD makes their *Enemies* and *them* at peace.
Then, thou ſhalt have again in thy poſſeſſings,
All *inward Graces*, and *external Bleſſings;*
Thy *Herds* in ev'ry paſture ſafe ſhall feed,
Thy *Soile* ſhall plentifully encreaſe thy ſeed:
Thy *Flocks* good *Shepherds* ſhall not want, or meat;
Clean Provender thy ſtalled beaſt ſhall eat.
There ſhall be *Rivers* in thy *Dales*, and *Fountains*
Upon the top of thy moſt barren *Mountains*,
The *Moon* ſhall caſt upon thee beams as bright
As did the *Sun*; and with a ſevenfold Light
Thou ſhalt be bleſſed. He that *Raigns* in thee
Shall neither jealous of his *People* be,
Nor they of Him; but he by *Righteouſneſs*
Shall with the *Peoples Love*, the Throne poſſeſs;

And to each other, both as kind appear
As *Loving Parents* and good *Children* are.
Thy *Magiſtrates* with wiſdom ſhall proceed
In all things, by them acted or decreed.
As *Rivers* are to places over dry;
As *Harbours* when winds blow tempeſtuouſly;
As *ſhadows* when we are oppreſt with heat;
As to the hungry ſtomack, *wholſom meat*;
So acceptable ſhall thy *Rulers* be,
When GOD ſhall find true *Penitence* in thee.
Thy *Prieſts* ſhall preach truth onely in thy Temples.
And make it fruitful by their *good examples*.
Chriſt with his *Righteouſneſs* ſhall them array,
And they ſhall guide thy footſteps in his way;
Thine *eyes*, which are now blinded, ſhall be clear;
Thine *ears*, at preſent deafned, then ſhall hear;
Thy faultring *tongue* ſpeak timely truth and plain;
Thy *heart* true underſtanding ſhall retain;
Peace will return, no lab'ring man ſhall want
A bleſſing on what he doth ſow or plant.
Thy *pooreſt people* ſhall at full be fed,
The *meek man* of no *Tyrant* ſtand in *dread*.
Thou ſhalt have *Grace* and *Knowledg* to avoid
What may bereave the *Mercies* yet enjoi'd.
All promis'd Bleſſings, GOD upon thee ſhall
Confer, and hear thee ſtill when thou doſt call.

Theſe and many other *Mercies*, as well as *Judgments*, were *conditionally predicted* in the ſaid *Remembrancer*, upon ſeveral occaſions; to the peruſal whereof more at large, the *Reader* is referred, this being but a *Breviate*, to make this *Generation* the more heedful thereof. To which end here ſhall be likewiſe added a part of what the *Author* expreſſed in the

the concluſion of that Book, touching his Reſolution to diſcharge his duty, and depend on GOD alone for protection and ſupply in all ſtraits whatſoever; which Reſolution was expreſſed, in theſe words, *fol.* 284.

So now, though not ſo fully as I ought,
My *Vow* is paid, and to concluſion brought
This Work, for which GOD pleas'd my life to ſpare,
When thouſands round about me ſlaughter'd were;
And live or dye, I care not, for I ſee
But little uſefulneſs henceforth of me.
Yet ſince none knows what GOD will call him to,
I'le not ſay abſolutely what I'le do
Or not do; though I now intend no more
To excerciſe my *Muſe* as heretofore:
For if this profit not, I think in vain
I ſhall hereafter touch this ſtring again.
If theſe do not prevail, I ſhall ſuppoſe
Words are not wanting here ſo much as *Blows*;
And that the filthy will be filthy ſtill,
Till they the meaſure of their ſins fulfill;
Or, till GOD ſhall, to free us from pollution,
Proceed to ſome unuſual execution.

Fol. 285. *Pag.* 2.

My outward hopes have not my tongue unloos'd,
Nor can my mouth by outward fears be clos'd:
What I would do, is done, and I am eas'd,
And glad, however others will be pleas'd.
Let them who ſhall peruſe it, *praiſe* or *laugh*,
Revile, or *ſcoff*, or *threat*, or *ſwear*, or *chafe*,
All's one to me, ſo I *within* am ſtill,
Without me, let men make what noiſe they will.

For,

For, I am ſure, though they my fleſh confound,
What I deſire to ſave, ſhall be kept ſound;
And, likewiſe know, that nor the brutiſh rages
Either of *this*, or of *ſucceeding Ages*,
Shall root this *Poem* out; but that to all
Enſuing times, the fame continue ſhall,
And be peruſed in this Land, as long
As here they ſhall retain the *Engliſh tongue*;
Or whilſt there ſhall be *ſinners* and *offences*,
Diſorders, *Diſcords*, *Warrs* and *Peſtilences*.
And if our groſs ſins we depart not from,
Before the day of our deſtruction come,
This *Book* ſhall to the times enſuing ſhow (throw.
What *Crimes* they were that wrought our over-
And teſtify to others, for their learning,
That *Vengeance* ſeiz'd us not without *fore-warning*.

After the *Author*'s inſiſting upon many other particular circumſtances in the pages next following, to make his *Precautions* and *Predictions* the better heeded, he thus proceeds.

The *King* hath ſhown me favour. At this hour
I do not know that living man whoſe Pow'r
Or Perſon I envy or diſaffect;
Or whom, of any malice I ſuſpect
To me or mine: With me all thoſe are friends
Who were at odds; and to obtain my ends
In my *Affairs*, I never had a day
So probable as now, if I would ſtay
This *Meſſage*: And this peradventure ſhall
My hopes defer, or quite deſtroy them all.
Yet, it is bluntly told, that you may ſee
My *hopes* were greater then my *fears* could be:
And

And that it may be known my heart diſclaims
All thoſe *poor ends* at which ſome think it aims.
Such arguments and words, therefore, as may
Anticipate, I here before-hand ſay,
Not that I think it poſſible by them,
To work on thoſe who will this *Book* contemn,
(For 'tis not in the pow'r of Argument
Or words, to make the wilful provident)
It lieth not in *ſerious proteſtations*
To nullifie malicious Combinations,
No, nor in *Miracles*, till GOD ſhall pleaſe,
Who of all hearts doth keep the Locks and Keyes.

I therefore theſe *Precautions* do inſert
To evidence the hardneſs of his heart
Who ſhall be obſtinate; and fore-declare
Thoſe things that ſhall be done, ere done they were,
That men may know, when they are come to paſs,
Nought did ſucceed but what expected was;
And that the better working this may have
On thoſe who ſhall GOD's *Meſſages* receive
By this *Remembrancer* : for he hath ſent it,
Though I who am unworthy, do preſent it.
This miſadviſedly compos'd I not,
Nor was it by a *Miracle* begot;
To fit me for this purpoſe, I have thrice
Impriſoment endur'd, *Cloſe Priſon* twice :
Much trouble on my firſt *Eſſayes* enſu'd
Through want and ſcandals, not a few I ſhrew'd;
And being guarded by GOD's Providence,
Was lately carried through the *Peſtilence*;
Both ſaw and felt what *Nature* doth abhor,
To harden me, and to prepare me for

This

This *Meſſage.* Therefore they who dream they ſhall
With frowning looks, or big words me appale,
Muſt look more grim then *Death*, more ugly far
Then *Vizards* or the Devils Pictures are;
Breath ſtronger poyſon then a *Plague-fill'd Grave*,
And ſtamp, and roar, and tear, and rage, and rave
More dreadfully, and louder then a man
Infected with ſix *Peſtilences* can:
Elſe, I to play with terrors being born,
Shall ſlight them, and laugh all their rage to ſcorn:
Yet, I am naturally (and I do
Ingenuouſly confeſs it) ſubject to
Such *fears* and *paſſions* as make better men
To ſtartle from their duties now and then.
By what is done, may troubles come upon me,
But not performing it, had quite undone me;
Since I deterred by what might befall me,
Had that neglected, whereto GOD did call me:
For, of his *calling me* the meanes and ways
Whereby he did my weakneſs thereto raiſe,
Unqueſtionable Evidences give;
And they who do not, yet the ſame believe,
Will think ſo too, perhaps, when they ſhall ſee
Themſelves aſſaulted with new *Plagues* to be.
This I believing, and conſidering
What *hazard* that neglect therewith might bring,
And what aſſurances I did poſſeſs,
I had contracted a *grand guiltineſs*
By diſobeying; and more had therein
Tranſgreſſed againſt God, then by a ſin
Againſt the *State*, though ſuch *Truths* utter'd were
As they ſhall moſt diſpleaſing be to hear.
What ever others think, this is my fear,

And

And to my Soul ſo terrible a thing,
The wilful diſobeying that great *King*
Appears to me, that I ſhould never ſleep
In peace again, if ſilence I ſhould keep:
Now therefore, neither all the *Royal Graces*
Of *Kings*, nor Gifts, nor honorable places
Shall ſtop my mouth; nor will I ſmother this,
Though *twenty Kings* had ſworn to make me kiſs
The Gallows for it, leſt my *Conſcience* ſhould
Torment me more then all men living could:
Yea, though this did proceed from *Ignorance*
Or *Fancy*, as it will be thought perchance;
Yet, ſince that *Fancy* may preſent to me
As hideous *frights* as things that *real be*;
I'le rather hazard twenty deaths to dye,
Then to be tortur'd by my *Fantaſie*;
For, I had rather in a Dungeon dwell
Five years, then in my ſoul to feel a Hell
Five minutes; and whilſt GOD and I are Friends,
I ſhall not care how many this offends.

Now becauſe this *Remembrancer* was long ago imprinted, and is not eaſie to be gotten, the *Contents* of every *Canto*, as they were at firſt publiſhed, are here inſerted, that the general ſcope thereof may be known to them who deſire it.

The contents of the firſt Canto.

OUr *Author* firſt with *GOD* begins,
Deſcribes his anger for our ſins;
Of all his *Judgments* muſter makes;
Declares how *Mercy* undertakes
The pleading of this *Kingdoms* Cauſe,
To bring GOD's wrath unto a pauſe;
And (for the *common Reader*) ſuites
High things, with lowly Attributes.
Then ſteps into a praiſeful ſtrain
Of *Charles* His new-beginning Reign;
Emplores, that well ſucced it may,
And for His Weal makes Mercy pray.
He *Juſtice* alſo introduces,
Complaining on our groſs abuſes;
Who proveth ſo our ſinful *Nation*
To merit utter *Deſolation*,
That all GOD's *Plagues* had us enclos'd
If *Mercy* had not interpos'd.
But, after pleading of the *Caſe*
With *Juſtice*, *Mercy* doth embrace;
Who (that our ſins may puniſh't be)
To ſend the *Peſtilence* agree;
Their other *Plagues* a while ſuſpending,
To prove how that will work amending.

The

The Contents of the Second Canto.

Our *Muſe* defends her lowly ſtile,
And (having flown aſide a while)
Tells how the *Plague* firſt entred here,
What Means to ſtay it practis'd were.
Some vulgar *Tenents* are diſputed,
Some rectified, ſome refuted.
She from the *Nature* and the *Cauſe*
Of that *Diſeaſe*, concluſions draws;
Declareth how it runs and creeps,
And what uncertain paths it keeps;
How long *ſtrict Orders* uſeful ſtood,
The fruit of *Chriſtian Neighbourhood*:
And many other things betwixt
Theſe mentioned, are intermixt.
She ſheweth (alſo) means aſſured,
By which this *Miſchief* may be cured:
How to apply that means; how thoſe
Who uſe it, ſhould themſelves compoſe:
How violent the *Plague* did grow;
Who from it might, or might not go:
How much 'twas feared, how men fled;
How ill, in flying, many ſped:
And laſtly, (as occaſion moves)
She *grieves*, ſhe *counſels*, and *reproves*.

The Contents of the Third Canto.

The *Houſe of Mourning*, which moſt fear,
(And flye ſo much) is praiſed here.
It ſhews, that outward *Joyes* and *Care*,
Not meerly good, nor evil are,

But things indifferent, which the *wiſe*
Nor over-praiſe, nor under-priſe.
The ſtrife within our *Authors* breſt
About his *ſtay*, is next expreſt.
Then doth it orderly recite
What *Reaſon* argu'd for his flight ;
What *Faith* alledged to reprove
The motives urging his remove :
What *Arms* for him ſhe did prepare
To hide the ſhock of *Death* and *Fear*.
What proof ſhe to his *Conſcience* made,
That he a *lawful calling* had,
In midſt of this great *Plague* to tarry,
By *Warrant extraordinary*.
What, thereupon he did conclude,
What *Joy* and *Confidence* enſu'de :
How much this Favour he doth priſe
Above Earths glorious'ſt Vanities :
How he his time deſires to ſpend;
And ſo this *Canto* hath an end.

The Contents of the Fourth Canto.

Our *Muſe* in the Fourth *Canto* writes
Of Melancholly thoughts and ſights :
What *Changes* were in ev'ry place,
What *Ruines* in a little ſpace :
How *Trades*, and how *Proviſions* fail'd,
How *Sorrow* thriv'd, how *Death* prevail'd ;
And how in triumph he did ride,
With all his *Horrors* by his ſide,
To *London* then ſhe doth declare
How ſuiting her *afflictions* were

To

To former *Sins*, what good and bad
Effects this *Plague* produced had :
What friendly *Champions*, and what *Foes*
For us did fight, or us oppoſe :
And how the greateſt *Plague* of all
On poor *Artificers* did fall.
Then from the *Fields* new grief ſhe takes,
And uſeful *Meditations* makes :
Relates how ſlowly *Vengeance* came,
How GOD forewarn'd us of the ſame :
What other *Plagues* to this were joined :
And here and there are interlined
Upbraidings, *Warnings*, *Exhortations*,
And pertinent *Expoſtulations*.

The Contents of the Fifth Canto.

The *Author* juſtifies again
His *Method*, and his lowly *ſtrain*.
Next, having formerly made known
The *common Fears*, he tells his own :
Shews with what thoughts he was diſeaſed,
When firſt the *Plague* his Lodging ſeized :
Of what GOD's *Juſtice* him accuſed :
Upon what doubts or hopes he muſed :
On what, and how he did reſolve,
And who from *Death* did him abſolve.
The *Plagues* encreaſe he then expreſſeth;
The *Mercies* of the LORD confeſſeth :
Emplores that he himſelf may never
Forget them, but be thankful ever :
Then mounting *Contemplations* wings,
Aſcends to high and uſeful things,

From

From thence his *Muſe* is called down,
To make great *Britan*'s errors known ;
Wherein, he doth confeſs a failing ;
And (his infirmities bewailing)
Is fitted and reſolv'd anew,
His purpoſ'd *Meſſage* to purſue :
And, having firſt anticipated,
His *Arrant* is in part related.

The Contents of the Sixth Canto.

The *Poet* (weighing well his *Warrant*)
Goes on with his enjoined *Arrant:*
Impartially he doth relate
This *Iſlands* good and bad eſtate :
What ſeveral ſins in her have place ;
How groſs they are, how they encreaſe
He alſo tells; and then he ſhews
That nor the *Gentiles* nor the *Jews*
Were check'd or plagu'd for any Crimes,
Which are not reigning in theſe times.
Next that, he boldly doth approve
The courſe in which our *Nobles* move :
Derides their folly, blames their ſin,
And warns what danger they are in,
Our *Gentry* then he reprehends,
Their fooliſh humours diſcommends :
And (having brought them to their ſights)
Upon the guilty *Clergy* lights :
On *Lawyers* that abuſe the *Laws*;
On *Officers*, and on the Cauſe
Of moſt *Corruptions :* Laſt of all
On ſome Enormities doth fall,

Which

Which are in *Court* and *City* found;
And runs this *Canto* there on ground.

The Contents of the Seventh Canto.

Firſt, of *himſelf* he ſomewhat ſpeaks:
Then of the *Cities* Errors makes
A larger *Scrowl*; and therewithal
Inſerts Abuſes general.
He ſhews, by reaſon of her ſin,
What Miſery this Land is in:
What ill ſucceſs, and what diſhonor
Is, for her follies, come upon her
In Foreign parts, and here at home:
How ſenſleſs alſo, ſhe's become.
What ſeveral ways againſt this *Land*,
GOD hath of late ſtretcht out his hand:
And how the blame of what's amiſs,
From one to th' other ſhifted is.
By many *Symptomes* he declares
How ſick this *Commonweal* appears.
Diſputes the late Diſtemper bred
Betwixt the *Body* and the *Head*,
And layes the blame where lye it ſhould;
Yet therein proves not over-bold.
Then aims he at ſome imperfections,
In *Burgeſſes*, and their *Elections*;
And, briefly pointeth at the way
By which our Cure effect we may.

The Contents of the Eighth Canto.

Our *Poet* having toucht again
What frailties in himſelf remain;

Declares,

Declares, that many *Plagues* do ſteal
As well on *Church* as *Commonweal*:
Relates what *Crotchets* do poſſeſs
Some who *Righteouſneſs* profeſs:
What noiſome *Plants*, what *Tares* and *Weeds*
Are ſprung to choak the *holy Seeds*:
What feigned *Zeal* and affectation
Hath fool'd this *formal Generation*:
And, how from ſome, great ſcandal grows,
Who bear the *Keyes* that *bind and looſe*.
Next, he delivereth *Predictions*
Of *Plagues*, of *Sorrows* and *Afflictions*,
Which on this *Iſland* will deſcend,
Unleſs our manners we amend.
And whenſoever *Civil Jarres*,
Or miſchiefs, by the rage of *Warres*
Oppreſs this *Realm*, his *Muſe* doth ſhow
Who ſhall occaſion it, and how.
Which fearful *Judgment* to prevent,
He calls upon her to repent;
By *ten apparent Signs* hath ſhown
GOD's patience nigh expir'd is grown.
Then for the *Publick Weal* he prayes,
Then for *himſelf*; and there he ſtayes.

The

The Authors Motto, Nec Habeo, nec Careo, nec Curo, *Imp.* 1618.

THE ſaid *Motto*, and the *Deſcant* thereupon, may perhaps appear to ſome *Readers* a careleſs, rather then a ſerious Compoſure, becauſe expreſſed in an unuſual and extravagant *ſtrain*. Nevertheleſs, it hints many good Principles, which the *Author* thought would be beſt inſinuated in that *Mode*; and he was not therein deceived; for, it then ſo well pleaſed, that about thirty thouſand Copies thereof were imprinted and publiſhed within a few months. The Book is ſo common, that no more ſhall be here mentioned, but a few lines out of the *Deſcant* upon the laſt *Word*, wherein is a paſſage relating to an over-curious *Inquiſitiveneſs* after *Things to come*; and wherein is implicitely wrapt up a *Prediction*, which may be conſiderable. The words are theſe:

I do not care to be inquiſitive,
How many months or weeks I have to live:
For, 'tis unlikely I ſhall better grow
When I my ſelf to be long-liv'd, do know,
If I dare act a wickedneſs, and yet
Know I may dye whilſt I am doing it.
Let them whoſe brains are crackt with that Diſeaſe,
Depend upon their *Ephimerides*,.
Search *Conſtellations*, and themſelves apply
To find the *Fate* of their *Nativity*;
I'le ſeek within me, and if there I find
The *Stars*, that ſhould illuminate my mind,

Riſe far, and ſeaſonably me direct
Through my Life's progreſs by a good *Aſpect*;
And, in *Conjunction*, ſhall diſcover there
True *Piety*, and *Honeſty* ſincere
Confirm'd in me (by thoſe Influences
Which *Grace* to regulate our courſe diſpences)
I'le fear no Fortunes, whatſoe're they be,
Nor much care what the *Stars* portend to me:
For, he who to this *ſtate of Grace* attains,
Above the pow'r of *Conſtellations* reigns,
And gets a *Reſolution* therewithall,
Which fits him ſo for what e're may befall,
That he becomes a happier man then he
Who can but tell what ſhall *hereafter* be.
I ſtart not at a *Fryers* propheſie,
Or, thoſe with which we *Merlin* do belye:
Nor am I frighted with the ſad Narrations
Of any near approaching *Alterations*:
For, things have ever *chang'd*, and ever ſhall,
Until there doth a *Change* run over all:
And he that bears an *honeſt heart* about him,
Needs not to fear what *Changes* are *without* him.
The *Eaſtern Kingdoms* had a time to flouriſh;
The *Grecian Empire* riſing, ſaw them periſh:
That ſunk; and then the *Roman Pride* began,
Now bounded by the Race of *Ottoman*:
And, if *Viciſitudes* a *Round* muſt run,
Till all things end where they at firſt begun,
What is't to me, who peradventure muſt
E're that befalls, be mouldred into duſt?
What if *America*'s large Tract of ground,
And all thoſe *Iſles* adjoining, lately found,
(Which we more truly may a *Deſart* call,
Then our well-till'd and civilized *Pale*)

What

What if now there, that *Wilderneſs* doth lye,
To which the *Woman* and her *Son* muſt flye
To ſcape the *Dragons* fury? and there 'bide
Till *Europes* thankleſs *Nations* for their *Pride*
And other crying ſins, o'rewhelmed be
With ſuch like Barbarouſneſs as there we ſee.
If thus GOD pleaſe to do, and makes our ſin
The means of bringing thoſe rude *Nations* in
To be his *People*, (as vouchſaf'd it was
The *Gentiles* calling ſhould be brought to paſs
When he caſt off the *Jews* for unbelief)
Why ſhould his pleaſure be to me a grief?
Oh! let his *Name* on Earth more honor'd grow,
Although my *Ruine* helps to make it ſo.

Campo-Muſæ, *or*, *Field-Muſings*; *Imprinted* 1644.

THis *Poem* was written whilſt the *Author* was in *Arms* for the *King and Parliament*, to reunite them, not to divide them, as appears by this *Impreſs* in his *Cornet*, under the figure of a *Sword* and *Pen*, *Pro Rege, Lege Grege*. It was partly compoſed to vindicate himſelf from their Aſperſions, who imputed unto him the *deſerting* his *Principle* relating to the *Royal Power*; and partly to evidence, That he had neither *actually* or *intentionally* infringed it. But many other particulars were thereby offered to conſideration, whereof ſome are here abreviated.

The Contents of the ſaid *Field-Muſings.*

A Queſtion *preſuppos'd, the* Muſe
Makes Anſwer, *and her* Freedom *ſhews.*
Tells with what heart, with what intent
This War *her* Poet *underwent:*
Avers that Reaſon *and the* Laws
Will juſtifie him in his Cauſe.
The Publick ſtreights *he doth expreſs,*
Lamenteth, and implores redreſs.
Fights Combats with Doſive Reaſon,
His Party *to acquit from Treaſon;*
Them he encourageth to do
What GOD and Reaſon *calls them to.*
Then mentioning a Voice of Peace
That ſhe hath heard, and there dooh ceaſe;
Intruding, ere ſhe doth proceed,
To make ſome proof how this will ſpeed.

Having touched upon many *Omiſſions* and *Commiſſions* which occaſſioned ſeveral *Expoſtulations, Caveats* and *Predictions,* (to which the *Reader* is referred) this follows, *pag.* 20.

Our ſpeedy *Reconcilement* haſten ſhall
The *Churches Triumph,* and Great *Babels fall.*
Her date is near, if I aright have hit
The meaning of the *Number,* left to be
A trial and probation of their *Wit*
Who ſeek the fall of *Antichriſt* to ſee.
He is, with his *Partakers,* at this day
In publick and in private carrying on
The cunning'ſt plot which they have yet to play,
And when that's acted out, their Play is done.

Till

Till then their *Fraud* will ſo ſome *Saints* beguile,
That *they* to their *Deſign* will furth'rance bring;
Yea, they ſhall help promote it for a while,
Who favour nor the *Perſons*, nor the *Thing*.
But, leſt your hearts may faint by long delay,
Heed for your comfort what my *Muſe* will ſay.

That Year in which *Rome*'s long-liv'd Emperie
Shall from the day in which it was at height,
Sum up M, D, C, L, X, V, and I,
In order as theſe *Letters* here incite,
That *Year*, that *Day*, that *Hour* will put a date
To her Uſurped *Pow'r* (reſerving neither
Top, *Root* or *Branch* of that accurſed *State*, (*ther*.
Nor *Hand*, nor *Body*, *Limb*, *Horn*, *Claw* or *Fea-*
For here are all the *Numerals* of *Rome*
In *order*, as they are in *valuation*,
And cannot make a leſs or greater ſum,
Without *diſorder*, *want*, or *iteration*.
Nor ſhall it longer ſtand, or ſooner fall,
If I miſtake not him who governs all.

In *number*, *weight* and *meaſure* worketh he,
Allotting to each man the bound and ſeaſon,
Which may both correſpond with his *Decree*,
And ſomewhat alſo ſuit with *humane Reaſon*.
In *Egypt*, thus a certain time to ſtay
Was to the Seed of *Jacob* there aſſign'd;
Thus likewiſe to a fore-appointed day
The Reign of *Baltaſhazer* was confin'd;
Thus from the time of *Daniels Supplication*,
The time when *Chriſt* ſhould come, foretold appears
To be a *preordained Limitation*,
Until the end of *Seventy weeks of years*.

And

And thus *Rome*'s declination may (no doubt)
Be numbring till her *Numerals*, are out.

Two famous *Numbers* are in them contain'd,
The firſt declares the length of time wherein
The Devil was by Providence reſtrain'd
From ſetting up the *Myſtery* of ſin:
The later is the *number* of the BEAST,
Which when the *LETT* was taken quite away,
(Whereby he was a thouſand years ſuppreſt)
Doth number out his *Kingdom* to a day.
It is the *number* of the *Name* or *Pow'r*
Ev'n of a *Man*, of that *Myſterious Man*,
By whom that Myſterie is at this hour,
Continu'd, and by whom it *firſt began*.
And, he that can begin the *Thouſandth year*,
Shall find the Ruine of both *Beaſts* is near.

To ſearch that out, it ſeems not hard to me,
Who do believe, that when of her *chief ſin*
Rome to be guilty did appear to be,
Her *declination* did then firſt begin.
And ſure, of all her *ſins* the greateſt Crime
Was, crucifying of the *Lord of Life*,
And her *unjuſtly perſecuting them*
Who tendred *Saving-Grace* to their belief.
Then, I preſume, ſhe firſt to fall began,
And, that GOD *meaſur'd*, *weigh'd*, and *numbred* out
How many backward rounds her wheel ſhould run,
Before it ſhould the laſt time turn about.
Thus in thoſe *numerals* which are her own,
Join'd all together, was her *Fate* writ down.

To

To bring to paſs that *work* there was a LET
To be remov'd, of no mean conſequence;
Which was removed at the time fore-ſet,
And her new off-ſpring hath reign'd ever ſince.
But with exceeding infamy and ſcorns,
The *Beaſt*, which now ſo powerful ſeems to ſome,
Shall loſe his *Head*, and moult away his *Horns*,
And to the world a laughing ſtock become.
Then many *Juglings* hitherto conceal'd,
(And which to blind the heedleſs *Chriſtians* eye,
In *ſeven dark Myſteries*, have long been ſeal'd)
Shall to the faithful ſoul uncover'd lye.
That *Kingdom* which the *Jew* did long ago
Mould out according to his erring brain;
(And whereof many zealous *Chriſtians* too
Unwarrantable *Fancies* entertain.)
That *Kingdom* (whereof now in *types* we hear)
Shall to the world *eſſentially* appear.

Be patient therefore, ye that are oppreſt;
This *Generation* ſhall not paſs away,
Till ſome behold the downfall of that *Beaſt*,
Which yet among us with his *Taile* doth play.
Then will the *Lamb* of GOD begin to take
The *Kingdom* to himſelf, and ev'ry *King*
That of his *Right* ſhall Uſurpation make,
To *Judgment* and *Deſtruction* he ſhall bring.
No *Kingling* then, aſſume the boldneſs ſhall
Blaſphemouſly (for know it is no leſs)
To ſtile himſelf the *King Catholical*,
As if Earths Univerſal Globe were his;
For, though another hath Uſurpt thereon,
That title doth belong to *Chriſt* alone.

And,

And, 'tis no wonder if the *Potentates*,
Kings, and the *Rulers* of this world combine
By Policy to ſtrengthen their Eſtates,
And with the *Beaſt*, with *GOG* and *Magog* join.
No marvel if enraged they appear,
Through jealouſies, and fear of loſing that
By which their *Pride* and *Luſts* maintained were,
And which baſe *fear* and *flat'ry* firſt begat:
For all thoſe *Kingdoms* and thoſe *Emperies*
Throughout the world, which their beginning took
By *humane wit*, *fraud*, *force* and *tyrannies*
Shall paſs away, and vaniſh into ſmoak.
An *Army* whereof here's yet little hope,
Shall wreſt the *Scepter* both from *Turk* and *Pope*.

Religion, and meer *ſhews of Piety*,
Have been ſo long the Masks of baſe deſigns;
The great *Vicegerents* of their *Deity*,
Have made ſuch *Polititians* of *Divines*;
And theſe together, have ſo fool'd and cheated
The Conſciences of perſons well inclin'd,
That, of all *Freedoms* they are nigh defeated,
Belonging to the *Body* and the *Mind*;
Yea, they have ſo mock't GOD, and on his *Throne*
And his *Prerogative* ſo far encroach't,
That, of his *Honour* being jealous grown
Much longer bear he will not ſuch reproach.
But, to the *Saints* their *Liberties* reſtore,
And give thoſe *Kings* their portion with the *Whore*.

D'ye ſtartle at it, as if I had ſpoke
High Treaſon? or, as if what I now ſay
Without a *warrant* I had undertook
To publiſh, as perhaps you think I may.

If

If ſo; know, that I had this *Information*
Not from a *private Spirit*, but from his
Well known and unſuſpected *Revelation*,
Who to his *Church* long ſince revealed this.
They who will to the *Lamb* their Crowns reſign,
And ſhall (*the Beaſt* oppoſing) be content
To reign according to *Chriſt*'s Diſcipline,
(And his command) ſhall keep their *Government*.
The reſt caſt off, ſhall wail and curſe their birth,
With *Tyrants*, and the *Merchants of the Earth*.

Chriſt and his *Law* ſhall then bear the ſway,
By *Governments*, reſembling that perchance,
For which the *Jews* GOD's yoke did caſt away,
The *Kingſhip* of the *Gentiles* to advance,
And as his *People* fooliſhly did crave
(Inſtead of his mild *Scepter* to retain)
A *Heath'niſh Monarchy*, which doth enſlave
And ſeek by *Arbitrary Pow'rs* to reign;
So ſhall all *Nations* be content to leave
Their *Ethnick Bonds*, and with his holy *Nation*
Chriſt's Precepts and his *Diſcipline* receive,
And joint partakers be of their *Salvation*.
And when this glorious *Kingdom* doth begin,
The *fulneſs of the Gentiles* will come in.

GOD hath ſo long deferred the poſſeſſion
Of that great *Mercy*, becauſe *Worldlineſs*,
Hypocriſie and *Diſcord* keep the bleſſing
From ripening into ſuch a happineſs:
Some in *unrighteouſneſs* the *Truth* retain'd,
And make the ſame thereby the leſs believ'd;
Some by an *outward Sanctity* have gain'd
The means to have their *Hereſies* believ'd.

Whilſt ſome purſue the *Antichriſt without them*,
An *Antichriſt* ariſeth up within;
Which if they look not warily about them,
New work for *Reformation* will begin.
But GOD will finiſh what he preordains,
When *Penitence for ſin* the means obtains.

In the Sixty third page of this *Poem*, the *Author* for illuſtration of that *Myſtery*, adds this that follows.

And laſtly, I have weigh'd, that not alone
A *plot* is laid theſe *Kingdoms* to undo;
But likewiſe, in their ſpoile to have undone
All other true *Reformed Churches* too.
I ſee GOD's *glory*, and the *ſervitude*
Of all his *People* in this *Cauſe* concern'd;
And whatſoever others do conclude,
I theſe *concluſions* with good *warrant* learn'd,
That thoſe *whom* in this *warfare* we reſiſt,
Are neither worſe nor better then thoſe *bands*,
And thoſe *Confederates* of *Antichriſt*,
Which are this day his *Champions* in theſe Lands:
And, that who ever fighteth on their ſide,
When this is known, have GOD & *Chriſt* deni'd.

I ſee as plainly as I ſee the Sun,
He draweth near who on the *white Horſe* rides;
The long expected *Battel* is begun;
The *Beaſt* to muſter up his *Kings* provides:
With him his bloody *Edomites* conſpire,
The Seeds of *Hagar*, and the Sons of *Lot*,
Philiſtia, *Gebal*; *Moab*, *Ammon*, *Tire*,
And all who with his *mark* themſelves beſpot.

To

To meet theſe, thoſe *white Regiments* I ſee,
That on the *Lord of Hoſts*, and *King of Kings*
Attending in triumphant habits be:
And, whilſt I contemplate the aid he brings,
Methinks I hear his *Angel* call the *Crows*,
To eat the *Kings* and *Captains* of his Foes.

To ſtrengthen the Faith, and confirm the Patience of the *Saints*, this Myſterie is inſiſted upon in many other of this *Author*'s Writings, as occaſions were offer'd; and are thought not impertinently expreſſed in a various Mode to the ſame effect, becauſe the ignorance or heedleſneſs of many, require both *reiteration* and plainneſs, to prevent miſtakes. Their are alſo many other *Neglected Remembrances* contained in the aforeſaid *Poem*, to the peruſal whereof more at large, the *Reader* is referred.

The DARK LANTHORN,

Imprinted 1650.

THis is a *Parabolical* and *Enigmatical Poem*, containing, with ſome plain *Precautions* and *Remembrances*, many dark *Predictions*; and begins thus:

He, from whoſe *perfect Light*, all *true Lights* come,
Spake *Parables*; yea, ſpake nought elſe to ſome:
And *Providence* by many various wayes
Of *Diſpenſation*, to the world conveyes
The means of carrying on thoſe *works* which tend
To mans perfection at his latter end:

And, to the wonderful accompliſhment
Of what eternally is his intent,
Bringeth about oft times the *ſelf-ſame things*,
(Or ſuch like) toward their accompliſhings,
That prudent men might apprehend thereby
What he deſigns, and therewithal comply, *&c.*

And in the Seventh Page he proceeds thus:
I may perhaps be, among others, one
Who was deſign'd for ſervice to be done
In order thereunto (as I conceive
I am, and as (when I am gone) ſome will believe,
Though few ſo think now; for although I dreſs
The *Mind* and *Matter* of my *Meſſages*
In meaſur'd words (and trimmed with ſuch *Fancies*
As are allowed in *Poetick Frencies*,
To paſs for ſober Garbs) yet, now and then
I blunder out that which *meer worldly men*
Count *madneſs*; and what oft the *beſt men* too
Sometimes, do think becomes not me to do.
But I beſt know my *warrant*, and proceed
As I am mov'd (with little fear or heed,
What others judge) and that which makes me dare
What ſeemeth *madneſs*, helpeth to prepare
Such *ſtrains*, as other while produceth heeding (ing:
Of what had not elſe been thought worth the read-
And, theſe my *Ridlings* now, are an *Invention*
Which partly were deſign'd with that intention;
And partly likewiſe to amuſe thoſe *Readers*
Who to my *Principles* are counter-pleaders.
When many think the *Times* afford me may
Enough to ſpeak of, I have nought to ſay.
When I to ought am called, I caſt by
My own *Affairs*, and to that *Call* apply

As

As I occaſion find; venting ſometimes
My thoughts in *Proſe*, and otherwhile in *Rimes*;
One while in ſharp and bitter *ſtrains* reproving;
Sometimes by *Admonitions* calm and loving;
Yea, *Jiggs* of recreation ſometimes fidling,
And now I'm fall'n into a fit of *Ridling*.
Riddle my *Riddles* then, you that have heard
Truths oft, and plainly ſpoke without regard,
(Except it were in malice to combine
Againſt their peace, who caſt their Pearls to ſwine)
Riddle them if you can; for in them lies
A *Dark Character* of our *Deſtinies*.
Thoſe things within theſe *Problems* couched are,
Which I once thought more plainly do declare;
But, from that purpoſe have now chang'd my mind,
That *ſeeing* you might *ſee*, yet ſtill be *blind*:
That you might *read*, and yet not *underſtand*
The *works* which GOD and *Men* have now in hand.
Till thoſe *Events* befall to you, which may
Produce thoſe good effects which you delay.
To which intent, that which I would unfold,
Shall *Herogliphically* now be told.

Page the 21, after many *pre-occupations* to confirm himſelf in proſecuting what he intended, he thus again proceeds.

But I will wheel about, and with the Rein
Turn *Pegaſus* into his path again:
Though he in his digreſſions (as we ſay
Of *Beggars*) *never is beſide his way*.
Once on a time (thus did old *Tales* begin
Ere I was born, or thought ſo to have been)

A *fooliſh People*, (overmuch at eaſe)
Their *wantonneſs* and *vanity* to pleaſe, (wood
Among their *May-games*, brought home from the
Trees, which had elſe till now unheeded ſtood.
Of theſe they made, by hewings, knocks & ſmoothing,
That look like *ſomething*, which reſembled *nothing*.
And out of ſhapeleſs, knotty Loggs, did hew
Some *Statues*, not uncomely to the view.
Theſe, ere quite finiſht (with ſome jeers and mocks)
They ſet up higher over other *Blocks*.
Them ſo repolliſhing, and painting ſo,
That of what *ſtuff* they were, few men could know.
Beginning then their *own work* to admire,
They rais'd them higher, and a little higher,
Till *Idols* they became; with whom they grew
At firſt familiar, and did them beſtrew
With flow'rs and garlands; ſhortly after they
Bow'd humbly down before them ev'ry day.
Till *cuſtom* had their Judgment quite befool'd:
For, when they them *inſhrined* did behold,
Sparkling with *Jewels*, and with *Gold* array'd,
They of their own *Creations* grew afraid;
And, at the laſt (as at the laſt ſuch do,
Who after their own *Fancies* whoring go)
They much repenting their fond *Superſtition*,
Bewail'd the ſlavery of their condition;
With ſome appearances of an intent
To grow *more wiſe*, as well as *penitent*. (not,
Yea, to blaſpheme their *new-made Gods* they ſpar'd
And would have pull'd them down again, but *dar'd*
For, by their flat'ring Attributes long given, (*not*.
They had advanc't them to a *Sphere* (or Heaven)
Where uncontroul'd, a *Power* they exerciſ'd
According to their *Will*; and them deſpis'd
Whoſe

Whoſe hands had made them, and whoſe breath had
blown them
Too high for their *Ambitiouſneſs* to own them.
Their *Incantations* by degrees had brought
Strange Spirits into what their hands had wrought,
Alluring, and enabling them unto
Thoſe *actings* which their *Makers* might undo.
Yet ſtill theſe Block-heads perſever'd, and will
To make ſuch *Idols*, and adore them ſtill,
Till both they and their *Puppets* are deſtroy'd,
Unleſs the GOD of Gods make *juſt fears* void:
For, moſt men being of a *ſlaviſh mind*,
Are ſo much unto *ſlaviſhneſs* enclin'd,
That to fulfil their *ſlaviſh luſt* they'l fawn
Upon a *Dog*, and lay their ſouls to pawn.
Riddle this Riddle, if you can, and tell
What *People* this may be, and where they dwell;
Which I believing you with eaſe may do,
Will add this following *Parable* thereto.

There was a time when ſilly *Bees* could ſpeak,
(A *People* of much induſtry, though weak)
Among themſelves, theſe lately made great moans,
As being much oppreſſed by their *Drones*,
Who (having made incurſions among thoſe
That had an uncontroulable diſpoſe
In their *Republike*) did in various wiſe,
Encroachments make on their *Proprieties*,
And greedily unto themſelves derive
The fatneſs and the ſweetneſs of the *Hive*.
Complaints in *private* no redreſs obtaining,
Encreaſe to *open* and avow'd complaining;
Which finding like ſucceſſes, they begun
To *buz*, as when a *ſwarming time* comes on:
Then,

Then to ſhut up their *Cells*, to ſhake their wings,
To leave their wonted *work*, and ſhew their ſtings.
At firſt the *Drones* were frighted much thereat,
But (being not ſo *wiſe* as they were *fat*)
Neglected ſtill the courſe which might prevent
The miſchiefs then appearing imminent.
Which when I ſaw, I would no longer ſtay,
But ſaid, *God help them*, and ſo came away.
This *Parable*, if rightly moraliz'd,
Affords a meaning not to be deſpis'd.
And ſo doth what next follows. As I went
On Pilgrimage unto the *Parliament*,
I there attending ſaw ſome of the *Cocks*
(Which kept our *Hens* and *Capons* from the *Fox*)
With broken wings, with backs without a Feather,
To hide their naked bodies from the weather.
With plumeleſs tailes, with ſcarred necks & breaſts,
VVith empty bellies, with their combs and creſts
Quite worn away, and ſcraping with their feet
On dunghils for their food, and in the ſtreet,
So deſpicably, that it could appear
By nothing (ſave their *ſpurres*) what once they were:
And *Popinjayes* and *Parrots* clad and fed
With what the valour of theſe purchaſed;
Theſe trim'd up in their Feathers, ſtrutting by
Did caſt upon them a diſdainful eye,
Which heeding, I ſuppoſe (I tell you true)
To be no good *Preſage*. Pray what think you?
News, if you look for, I but little know
Save ſuch as this next *Parable* doth ſhow,
A *fair Ship* now lies floating on the Flouds,
Well fraught with *Paſſengers*, well fill'd with goods,
Lab'ring to fix an Anchor on the ſtrand
Of her wiſht *Harbour*, which lies near at hand.

By

By many ſtorms much tackling ſhe hath ſpent,
Her Maſts are ſhatter'd, and her ſailes are rent:
Her *Ammunition*, and her ſtores are waſted,
Her *bread and beaverage* is evil taſted, (ſeams,
Her *Keel* ſprings leaks, through her uncawked
Her *Knees* are weakned, broken are her beams,
Her *Pump* is crack't, no Cable found hath ſhe,
And *Anchors* have been ſlipt, till none there be.
Her *Helm* hangs looſe; her *Card* hath great defects,
Her *Compaſs* likewiſe often interdicts;
And ev'ry where ſhe crazineſs doth feel
From *Prow* to *Stern*, from *Top-maſt* to the *Keal*.
In this condition to and fro ſhe drives,
And on the Waves with much ado ſhe lives:
For, now of late again, the *Sea* grows high,
A ſtiff gale blows, and ſhe expos'd doth lye
To many hazards cloſe without a *Barr*
Betwixt two *Fore-lands* which in kenning are.
If ſhe to *Seaward* forth again ſhould ſtand,
There *Pirates* threaten her; if then to *Land*
She makes, the *Rocks* lye ſcatter'd here and there,
In which as great or greater dangers are.
And which is worſe, they who ſhould be her guide,
Are falſe, and mutinouſly qualified.
Some ignorant, ſome treacherous, and ſome
Ambitious how poſſeſſors to become
Of what belongs to others. Some of thoſe
Who have this *Publike Ship* at their diſpoſe;
Have in *delayes* their time and ſtores miſpent,
For private ends, and for accompliſhment
Of worſe deſigns, and in this great diſtreſs,
(Partly through *fear*, in part through *guiltineſs*)
So much amus'd, and ſo amazed are
That, they are at a loſs what *courſe* to ſtear

Both to ſecure themſelves, and their *Deſign*,
Without which, to no *courſe* they will incline, *&c.*

But maugre all theſe hazards, ſhe at laſt
In her wiſht *Harbour* ſhall an Anchor caſt,
And take in both good *Pilots* and *Recruits*,
When her *Fate* ſeems to promiſe no ſuch fruits.
You therefore, who conceive your *Intereſt*
To be concern'd, by what is here expreſt,
Praiſe GOD alone, when ſafe this *Ship* ſhall be,
For to ſecure her there is none but He.
And, let not any to whom this relates,
Slight what the *Parable* inſinuates,
Which next enſueth: For, it hath ſome uſe
That much to their advantage may conduce:
A *home-bred Lyon* (of a hair unknown,
In *Africa*) by being overgrown,
And dreadful to his *Keepers*, ſhall thereby
Awake the rage of ſmother'd Jealouſie,
And loſe his *Tayle*, except between his paws
He couch his head, and hide his teeth and claws,
Or elſe grow *Rampant*; what will follow then?
Ask thoſe you credit, they are cunning men;
Of me you ask in vain; for 'tis my Fate
Seldom to be believ'd, till 'tis too late.

This was interpreted as a Relative to *Oliver Cromwel*, then Lord General of the *Army*, whoſe Arms was a *White Lyon*. It follows thus:

——— They who have took delight
In deeds of *darkneſs*, will put out the *light*
By which the footſteps of their *Foes* are known,
And, whereby they might ſee to guide their own.

In

Inſtead thereof, they raiſe and follow ſhall
An *Ignis Fatuus*, which will hazard all;
And *Providence* to each man ſhall diſpoſe
That which for his chief happineſs he choſe.
The *Dogs* unto their vomit ſhall retire:
The *Swine*, who love to wallow in the mire.
Themſelves with their beloved filth ſhall fill;
And they who are unclean, ſhall be ſo ſtill.
The wilful *Adders* who do ſtop their ears,
And will not heed the *Charmer* whom he hears,
Shall feel a *voice within them*, which will ſhake them
Out of their *dumps*, & from their deafneſs wake them
When 'tis to late (it may be) to prevent
The dint of their forewarned detriment.
The *Leaches* ſhall by *Salt* a vomit take,
Or elſe continue ſucking till they break.
The *Bubbles*, who in emptineſs do find
Moſt pleaſure, ſhall be puffed up with wind,
Till blown up into *nothing*, there appear
No ſigns that in the world ſuch *Bladders* were.
The *Sons of Earth*, who with the *GODS* make war,
Shall heap up Hills on Hills, till cruſht they are
By their own handy-works. The *Shrubs* now grown
More lofty than the *Cedars*, they broke down;
Among their thorns and leaves a fire do hide,
Which on a ſudden will conſume their pride.

The *Grubbs* and *Maggots* (but ere while ſo ſmall,
So poor and weak, that they could hardly crawle)
Have got bulk, ſtrength, new forms, aſpiring wings,
Yea, dreadful *teeth*, and *horns*, and *claws*, and *ſtings*;
But, by a ſtorm, whereof they have no dread,
They ſhall conſume as faſt as they were bred.
Out of the putrified barbed *Steed*,
Shall generated be a numerous breed

Of noiſome *Hornets*, which abroad will flye,
Much miſchief acting, and *next Winter* dye.
The blaſted *Orange*, and the crooked *Vine*,
With other Plants on either ſide of *Rhine*,
Shall twiſt together, that beneath their ſhade,
A ſhelter for the *Thiſtle* may be made,
Till they perceive what Plagues are in purſuit
Of that ejected *Plant*, *Branch*, *Root* and *Fruit*:
Then will they wiſer grow, leſt they become
Expoſed juſtly to the ſelf-ſame doom.
Mean while the *Tawny Olive* ſhall aſſay
His Roots into theſe *Valleys* to convey.
From whence it was removed, and effect
Thereby what very few do now ſuſpect,
Except the *Willow* and the *Oak* foreſee
What for their *mutual weal* ſhould acted be,
Whereby they fruſtrate may a *grand Deſign*
Which is on foot, both *States* to undermine;
And they who thereunto *firſt Movers* are,
Shall of that *Bleſſing* reap the greateſt ſhare.
Obſerve this well; If you hereafter ſee
(Which peradventure may permitted be)
The *Red-Croſs* from its former height decline,
And for a time the *Half-Moon* Northward ſhine
With an ill *Influence* upon the *Seas*,
Beyond the *Pillars* of great *Hercules*,
And not be retrograde, till it hath more
Effects that way, then ever heretofore;
Expect ſome conſequence will then enſue,
Which many who yet dream not of, will rue.
But loſſes are ſometimes a gainful prize;
By *overſights* men grow to be more wiſe;
And they who heed not now what doth concern
Their *welfare*, will perhaps more wiſdom learn,
When

When more *Experience* makes their *Judgment* ſtron-
By ſuff'ring *loſs* and *ſhame* a little longer. (ger.
We on this ſide the *Water* are not yet
Confus'd enough, that *order* to beget
That muſt reform us; and ſhall here therefore
Purſue *ſelf-intereſt* yet more and more,
Till ſuch as are in *Pow'r* vouchſafe to hear
The Counſel of their ſlighted *Ingineer*.
The *Old Robe* with *New Cloth* will patched be,
Though Rents thereby ſtill wider made they ſee,
Till every Rag is quite worn out, and then
They with a *whole Robe* ſhall be cloth'd agen;
And they who own it, be ſecured more,
And much more dignifi'd then heretofore.
When they who would effect it, make their choices
As well by *Lot Divine*, as humane voices;
Whereto *ſelf-ſeekers* never will agree,
Till by ſome *ſtreight* it ſhall enforced be.
But when this comes to paſs, there will appear
A *new Light* ſhining in our *Hemiſphear*
That will diſperſe the Clouds and Fogs which make
So many croſs each other, and miſtake
The way to *ſafety*. Then, we ſhall perceive
Our Oppoſites deſire to interweave
Their *Intereſt* with ours, and if ſincere,
They ſhall, in what will be produced here
Partake; and both together then poſſeſs
Each other, and the world, in *Chriſtian Peace*,
Till he appeareth to aſcend the *Throne*,
Who muſt unite all *Nations* into one.
Then ſhall the glaring *Comets* which have ſeem'd
Fixt Stars, (and ſo by many are eſteem'd)
Ev'n they of greateſt magnitude, down from
Their heights be caſt, and more deſpis'd become
Then

Then *Gloworms*, or thoſe rotten Chips that glare
In darkneſs, as if *real lights* they were:
Then every *ſingle Perſon* ſhall be brought
Unto his *Teſt*, and that which he hath wrought,
To trial comes; moreover they who now
By ſpoiles and by oppreſſion powerful grow,
Will then become the ſcorn of every one,
Whom they oppreſt, deſpis'd and trampled on.
Then they who large *Indulgencies* contrive
For others, that themſelves they may *forgive*;
Who cunningly at *faſt and looſe* do play,
Who take to *morrow*, what they give to *day*;
And make their *ſeeming favours* means unto
Thoſe miſchiefs which their *malice* could not do;
Who, *Spider-like*, weave Cobwebs with pretence
To catch the *Flyes* alone, which give offence;
When none but *harmleſs Bees* their Engines take,
For *Waſps* and *Hornets* paſſage through them make.
They who do ſacrifice unto the *dead*,
That wherewithall the *living* ſhould be fed;
Who juſtifie the *wicked* in their way,
And unto death *men innocent* betray;
Theſe then, and all ſuch like, ſhall to their *doom*
With horror, fear, and with amazement come.

Page 33, *it thus follows*:

Then from the *buried Oxe* will forth ariſe
A ſwarm of thrifty *Honey-making Flyes*,
That ſhall with ſweetneſs and with plenty ſtore
Theſe *Iſlands* from the *Midland* to the *ſhore*,
And ſpread their *Floating Hives* on all the Seas,
'Twixt both the *Tropicks*, and th' *Antipodes*,
To make *Preparatives* for that which brings
Into one body all diſperſed things.

Some

Some other things of no mean conſequence
I do foreſee approaching, not far hence;
But ſo obſcurely, that I cannot ſay
Without all doubtings, whereto tend they may;
For far beyond my apprehenſion lies
The Chain of thoſe remote *Contingencies*,
Which draw on future things, becauſe my *Glaſs*
Through which the notions of them are to paſs,
Is ſo defective, that they do perchance
Miſrepreſent them in ſome circumſtance.
Yet by the enlightnings which the *Sacred Writ*
On *Sanctified Reaſon* doth beget,
(If we well heed, conſider and compare
What things *have been*, with ſuch as *preſent* are
To GOD and *Men* relating) we of ſome
Things future, may aright inform'd become.

The Perpetual PARLIAMENT,
Imprinted 1650.

IN this *Poem* the *Author* having *More Poetico*, expreſſed a *Contemplative Viſion*, preparative to what he intended, he thus proceeds, *pag.* 44.

———By what hath *repreſented been*,
By well *conſid'ring* what I had ſeen,
By *ſpelling out* what ev'ry *Character*
Holds forth, to evidence thoſe things that were
Thereby intended, I found out therein
Where that great *Work* muſt firſt of all begin,
Which may make up our *breaches*, when thereto
Our ſelves we ſettle, as we ought to do.

I

I ſaw that on a future ſettlement,
And conſtitution of a *Parliament*
Upon a juſt *Foundation* laid, with ſpeed,
A means of *Reſtauration* might ſucceed,
That introducing therewith, which might bring
Into right Order ev'ry other thing,
Our *outward Weal* promoting, if we take
That *courſe* whereof propoſal I now make.
I am likewiſe perſwaded (ev'n without
So much as any ſhadow of a doubt)
*T*hat by this *Parliaments* miſconſtitution,
We are uncapable of that fruition
Which we expect; that (for the moſt part) thence
Proceeds the cauſe of all our Indigence,
And that this *Parliament* is naytheleſs
*T*he Chief, (if not ſole means of our redreſs)
Ev'n this; which many at this day do ſeek
*T*o bring (by diſreſpect) into diſlike,
And to a nullity, as if thereby
*T*hey had no hopes of our recovery:
For by this *Parliament* GOD would effect
*T*he future Settlement they do expect,
If they too long delay'd not the purſuit
Of an impartial rational *Recruit.*
Although the *Body* of it, being made
Of *Members*, which among them long have had
(And yet have over-many) ſo corrupted,
*T*hat they have not alone much interrupted
*T*heir *activeneſs* who diſcontinue ſound,
But now are alſo likely to confound
*T*he *whole at once*, by ſeeking how to pleaſe
*T*heir *Luſts* or *Friends*; yet we might maugre theſe,
Reſtored be by thoſe who have been juſt,
And to their utmoſt pow'r perform'd their truſt:

If

It is from thoſe that we denominate
This *Parliament*, in them is lodg'd our *Fate*
Conditionally; yea, whatſoe're they ſeem,
This is (as things are) that which muſt redeem
Our Honour loſt; and if then it ſhall
Diſſolved be, down will their *Structures* fall,
Not to be rais'd without the coſt of more
Then hath been ſpent upon it heretofore.
But as they are, what prudent man can think
It will be long ere totally they ſink?
For while they ſhall endeavour to ſubſiſt,
Without preſerving of their Intereſt
Who *choſe them*, or permit their diſſolution,
With our late hardly gained *Conſtitution*;
(Which now without enforcement can by none
Effected be, but by it ſelf alone)
They ſhall henceforth for ever be unable
To gain a *Government* that will be ſtable,
Unleſs a *Phœnix*, yet unhatcht, ariſe
Out of their Aſhes, with renew'd Supplies,
Which ſeeing that may probably be never,
They ſome *Expedient* muſt with ſpeed endeavour.

In this, and after the 45*th* page in the *Imprinted Copies*, the ſenſe in many pages was ſo miſtaken by the *Tranſcriber*, or the *Printer*, that the *Expedient* thereby intended, is confuſedly expreſt; the reſult whereof was to this effect afore expreſſed; and it thus follows, *pag.* 50.

Let them take notice, that the *Peoples* rage
At their *delayes*, is likely to engage
In ſome diſorderly *Reſolve*, unleſs
They ſee that followed with more ſerioufneſs,

Which they expect either in a *Parliament*
New-moulded, or by what's equivalent.
For, 'tis conceiv'd their ſufferings may thereby,
And thereby onely, meet a Remedy:
Which *Cure,* if miſadvis'd I have not been,
Muſt with a *Parliament* it ſelf begin.
There is a *Courſe,* whereby without diſgrace
Or danger, they may bring a work to paſs
That will ſecure from hazards, coſt and pain,
Which without *thanks* or *profit* you ſuſtain,
Afflicting others too, by thoſe *confuſions*
Which are encreaſed by irreſolutions.
Until a better, therefore, ſhall appear,
Be pleaſed this *Expediment* to hear;
And if thereby you find a likelihood
Of ought conducing to your future good.
Take heed that no *Self-Intereſt* divert
That approbation whereunto your heart
Inclineth you; for, GOD will find it out,
And croſs the *Counter-work* you go about.
In *England* and in *Wales* there is a Shire
For ev'ry Week that's numbred in the year:
According to the *Months,* by *Twelve* divide
The *Counties,* with the *Perſons qualifi'de*
For *Knights* and *Burgeſſes,* proportioning,
As near as may be, to an equalling
The *number* of the *whole,* ſo, or ſo many
Unto each *Month,* (without ommitting any.)
As certain then, the *Month* and *Day* wherein
Each *Twelfth part* an *Election* ſhall begin.
(The *middle of the Week* appearing beſt,
As being fartheſt from the day of *Reſt)*
On the firſt *Wedneſday* of each *Month,* let thoſe
By whom their *Deputies* are to be choſe,

(Re-

(Reſpectively) convene in ev'ry Shire,
Upon that *Month* and *Wedneſday* every year,
Which is to them aſſign'd; then, having choſen
(At *Months end*) let each *twelfth part* of the *dozen*
Send up their *choſen men* to repreſent
Their *Shires* and *Burroughs* in the *Parliament*;
And, on that very day in which they come,
Let all their *Predeceſſors* give them room.
Thus one *Month* ſome, & *Month* by *Month* for ever,
Let each *Twelfth part* ſtill orderly perſever
To take a *turn*, till ev'ry Shire hath had
A *Month* in ev'ry year; then having made
Their *choice*, let them ſtill *enter*, and *withdraw*,
Succeſſively, by a *Perpetual Law*,
No man a place of *Truſt* ſupplying there,
By one *Election*, longer then *One year*.
Thus, as the *Thames* doth ſtill continue one,
And, is the *ſelf-ſame River*, though there run
A new ſupply of waters ev'ry day
Along her Channel; you continue may
The *Parliament* by Annual Supply
To be the *ſelf-ſame* everlaſtingly,
(With very little change or moleſtation
To them, who *chuſe* or *repreſent* the *Nation*.)
Thus may the *Parliament* be both together
Succeſſive and *Perpetual*; yet neither
Enjoying ſuch a *Perpetuity*
As can occaſion future *Tyranny*,
Or *preſent Grievances* (ſave ſuch alone
As wholly can prevented be by none:)
Nor ſhall we be endammag'd by *Succeſſion*,
Or by *Parliaments* long *Intermiſſion*,
But form a *Conſtitution* which will add
All *Pow'r* which may be for advantage had,

Either to gain what *beſt men* would effect,
Or to prevent the Miſchiefs they ſuſpect.
What I intend, may plainly be conceiv'd,
And, to that end, ſome things may be contriv'd
Much better, if your *Wiſdom* ſhall refine
The rudeneſs of my proffered *Deſign*;
And by *Authority* ſtrict *Rules* provide,
Whereby th' *Elected* may be qualifi'd,
And their *Electors* too; for 'twere unjuſt
In things of this *Concernment* thoſe to truſt
Who have diſturb'd your *Peace*, until a time
For their *Probation* is allotted them;
And, till they likewiſe by their good deſert
Make manifeſt a reconciled heart;
Their Merits being well weigh'd by ſuch *Judges*
As may ſuſpend uſurped *Priviledges*.
And ſince, ev'n they who are the beſt affected
To *common Welfare*, often have elected
Such as deceive their *Truſt*; ſince there's no eye
But GOD's, that ſees the hearts Hypocriſie;
And, ſince we find it left upon Record,
(Ev'n in the Volume of the *Sacred Word*)
That LOT's were needful in the choice of thoſe
To whom they did a *Supreme Pow'r* impoſe;
Since likewiſe when the pureſt *Congregation*
In all the world, had with deliberation
Elected *two*; a *Lot* was alſo caſt
(Before an *approbation* thereon paſt)
To ſend forth him who was to be employ'd
In execution of the *place then void*,
That GOD might alſo have his *choice* therein,
It was no doubt vouchſafed to have been
Exemplar, that we might with warranty
In this approved *Preſident* comply:

For,

For GOD by his *Election* join'd with our
Will probably upon the elected pour
His Grace. This will moreover give content
To *prudent men*, and frequently prevent
The *choice* of thoſe whom for ſiniſter ends,
A numerous corrupted Party ſends.
Why may not then? Why ſhould not *Two be choſe*
For ev'ry place that's void, and one of thoſe
By *Lot*? that GOD therein may have a *voice*,
And join with *men*, in perfecting their *choice*?
Since they who do this *Nation* repreſent,
Are GOD's *Vicegerents* in the Government,
As Well as our *Truſtees*, who would not more
In ſuch a *Choice* confide, then heretofore
In their Elections? or then they will do
In Thoſe hereafter not Elected ſo?
Why was it not, why ſhould it not be thus,
If this the *Kingdom* be of GOD WITH US?
But that, *Self-ſeekers* know, were this admitted,
They by reputed *fools*, ſhould be outwitted?
And not ſo eaſily obtain a power,
Hereafter to oppreſs and to devour.
To no good end have *LOTS* been from among
All ſuch *Elections* ſhufled out ſo long;
Uſurpers and *Intruders* do well know
Lots would their *Kingdoms* quickly overthrow;
Make them, that *Chriſt* will reign indeed,
(As they with diſcontent oft hear and read)
And that without controul, in time to come,
They ſhould not rant and revel in his *Room*
As now they do, and will, till we begin
A better *courſe* then that which we are in.
If timely ſome proviſion might be made,
To our *Elections*, *Lots* henceforth to add,

Much

Much Reformation would thereby redound,
And great advantages therein be found,
So might there alſo, if that whenſoe're
Th' *Elect* to perform their duty were,
Some ſhort ſpeech might be made, or *cautions* read,
Whereby it ſhould be offer'd to their heed,
How much it will concern them to take care
What *choice* they make, and what the dangers are,
Which may enſue, when ſome *Siniſter ends*
The dread of *greatneſs*, or reſpects to *Friends*,
Makes them miſplace their *truſt*, and caſt away
Themſelves, and all, for ever, in one day.

This to prevent, 'twere fitting to make known
What *Truſt* that is which is on them beſtown.
What *Benefits* may gen'rally ariſe,
By chuſing men *couragious*, *honeſt*, *wiſe*,
And *fearing GOD* : what *perils* will enſue,
(Which by forepaſt examples we may ſhew)
If *Cowards*, *fools*, *ungodly men*, and *vicious*,
Or to the preſent *Government* pernicious,
They ſhould elect. They may likewiſe, declare
How qualify'd ſuch perſons ſhould appear ;
And warn them, that they never do unhallow
Their *Choice* with any, ſuch as theſe that follow.

Men over-talkative, affecting much
To hear themſelves ſpeak ; for, not many ſuch
Can *keep* or *give good Counſel* ; and they'l prate
Much precious time away in *vain debate.*
Your *Common-Gameſters*, for they are not juſt
Unto themſelves, and them we ſhould not truſt
With other mens Eſtates, who have been known
To loſe, or hazard deſperately their own.
Men to their pleaſures over much addicted ;
For *Publike Work* will be by them neglected.

Chuſe

Chuſe not men evidently *avaricious*,
Or of Promotion greedily *ambitious*;
For if their ends thereby obtain theſe may,
They will be brib'd their *Countrey* to betray;
Or quite neglect their *Truſt* to court their *Whore*,
And ſhame their fellows, if they do no more.
Of *Irreligious Perſons* make no choice,
For theſe will very ſeldom give their voice
But in the *Negative*, to any motion
That may be for advancement of *Devotion*.
Chuſe none who are defam'd in any kind,
For ſuch as they will an occaſion find
To hinder all enactings that reſtrain
Ill manners, or to *ſober life* pertain.
Elect not *Children*, for it is unfit
That in your *Supream Councils* they ſhould ſit
To vote in Grand Affairs, whom *Law* reſtrains
From managing what to themſelves pertains.
Chuſe none who are obſerved to withhold (could:
Their long due debts, when they diſcharge them
Nor *Outlaw'd perſons*; for unfit are they
To make us *Laws*, who would not *Law*.
Chuſe none who ſhall ſolicite or propoſe
That they for your *Law-makers* may be choſe.
Nor ſuch as their *Electors* by th' abuſe
Of *Feaſtings*, *Wine* and *Banquetings* ſeduce:
For they who ſhall *(uncall'd)* themſelves advance
To that great *Work*, have much more *arrogance*
Then *real worth*; and it is ten to one
They for themſelves have ſomewhat to be done, *&c*

There are many other particulars pertinent to the *Truſt* mentioned in this *Poem*; as alſo, other *precautions* and *predictions* of the good and evil conſequences

quences likely to enſue, in that *Poem* hinted, with a purpoſe onely to bring thoſe things to conſideration, which wiſer men may improve, according to the *Author*'s intention, by a better method then is here propoſed: therefore to the peruſal thereof, the *Reader* is referred.

The AUTHOR's EMBLEMS, *Imprinted* 1634.

THis *Book*, written by the ſaid *Author* in his younger years, is a *Poem* in Folio, containing two hundred *Figures* engraven in Copper, and illuſtrated with *Morals*, and a *Lottery* annexed, the better to inſinuate into young *Readers*, thoſe *Divine Morals*, and *Civil Documents*, which are thereby tendred to conſideration. Out of thoſe, a few onely are collected, the reſt may be peruſed in the *Original*.

In the firſt Book of *Emblems*, pag. 2, is a *Laureat head* fixed upon a *Baſis of Stone*.

Still fixt, and with triumphant *Lawrel* crown'd,
Is *trueſt Wiſdom*, which expreſſed thus
Among ſome old Impreſſa's we have found,
And much this *Emblem* hath inſtructed us.
From hence we learn, that *Prudence* doth not flow
From thoſe unconſtant men, whom ev'ry *blaſt*,
Or *ſlight occaſion* turneth to and fro,
But from a *ſetled head* that ſtandeth faſt.

Who

Who ever ſhoulders him, he gives not place;
What *ſtorm ſoe're* his *Times* or *Fortunes* breath,
He neither hides his brow, nor turns his face,
But keeps a look undaunted ev'n in death.
The *Laureat Head* upon a *Pillar* ſet,
This intimates, and his *Bay-wreath* doth ſhew
That *Conſtant Wiſdom* ſhall a Conqueſt get,
When *Giddy Policy* prevails not ſo.
If therefore, thou art willing to be taught,
Propoſe *good Ends*, with *honeſt means* thereto;
And therein conſtant be, till thou haſt brought
That to perfection, which thou haſt to do.
Let neither flat'ring *Pleaſures*, *Fear*, *Diſgrace*,
Nor *Scoffing Cenſures*, *Threatnings*, or the Slights
Of *fawning Sycophants*, obſtruct that Race
To which a blameleſs *Prudence* thee invites.
Though others *plot*, *conſpire* and *undermine*,
Keep then a *plain right path*; let not their *Courſe*
Make thee without juſt cauſe to alter *thine*,
Though for the preſent it may ſeem the worſe.
He that thus *acts*, puts *Policy* to Shool,
And makes the *Machavilian* prove a *fool*.

In the ſame Book, pag. 5.
A *Spade*, a *Serpent*, and a *Wreath of Lawrel*.

Suppoſe you, *Sirs*, thoſe *mimick Apes* you meet
In ſtrange *fantaſtick habits*, or the *Rabble*
That with gay Clothes embroyder out the ſtreet,
Are truly *Worſhipful* or *Honourable*?
Or can you think, that to be born the Son
Of ſome rich *Alderman*, or ancient *Peer*,
Or, that the Fame your Predeceſſors won,
May claim ſuch Wreaths as *due deſervings* wear?

Is honour due to them who ſpend their dayes
In courting one another, or conſuming
Their Fortunes and themſelves on Drabs and Plays,
In ſleeping, drinking, and *Tobacco* fuming?
Not ſo, for (though ſuch *Fools*, like children, place
Gay Titles on each other) *Wiſe men* know
What ſlaves they be, how deſpicably baſe,
And where ſuch Attributes would better ſhow:
An *idle body* clothes a *vicious mind*,
And what at beſt is purchaſt by the ſame,
Is nothing elſe but ſtinking ſmoak and wind,
Or frothy bubbles of an empty fame.
True *Glory* none did ever purchaſe yet,
Until he to be *Virtuous* did attain;
And all their *Virtues* are but counterfeit,
Who labour not for what they would obtain.
And this Impreſſa doth infer no leſs;
For, by the *Spade* is *Labour* here impli'de;
The *Snake* a virtuous *Prudence* doth expreſs,
And *Glory* by the *Wreath* is typifi'de:
For where a *virtuous Induſtry* is found,
It with a *Wreath of Glory* ſhall be crown'd.

In the ſame Book, pag. 8.

The *Emblem* is a *Skeleton*, with this following deſcant

Why, ſilly man, ſo much admireſt thou
Thy preſent *Fortune*; over-valuing ſo
Thy perſon, or the beauty of thy brow,
And in fantaſtick habits clothed go?
Why doſt thou live in riotous exceſs,
And boaſt as if the fleſh immortal were?
Why doſt thou *covet* ſo, why ſo *oppreſs*,
And o're thy fellow-creatures dominere?

Behold

Behold this *Emblem*, ſuch a one was he
Whom this doth repreſent, as now thou art;
And ſuch a fleſhleſs *Rawbone* thou ſhalt be,
Though yet thou ſeem'ſt to act a comelier part.
Obſerve it well, and mark what uglineſs
Stares through the *ſightleſs eye-holes* from within;
Note thoſe lean *Crags*, and with what gaſtlineſs
That horrid countenance doth ſeem to grin.
Well heed it; and when thou haſt ſeen the ſame,
Pluck down that *Pride* which puffs thee now ſo high.
Boaſt not of ſhape or features, but (for ſhame)
Repent of all thy former Vanity;
And, having learn'd that all men muſt become
Such bare *Anatomies* (that ſuch a Fate
No mortal *Pow'r* or *Wit* can guard thee from)
Live ſo, that *Death* may better thy Eſtate.
Conſider who created thee, and why;
Rowſe up thy *Spirit*, ere thy *fleſh* decayes,
Purſue things *honeſt*, with true *Piety*,
And ſeek thy welfare in thy *Makers* praiſe:
So when of life and form *death* ſhall deprive thee,
Life with *Eternal Glory* GOD will give thee.

In the ſame Book, pag. 11.
The Figure of one rowling a Stone up a ſteep Hill.

A Maſſie *Milſtone*, up a tedious Hill,
With endleſs labour *Siſiphus* doth rowle,
And down (when rais'd aloft) it tumbleth ſtill,
To keep employed his afflicted ſoul.
On him this toyle is feign'd to be impos'd,
To be (though vain) perpetually aſſay'd;
But, ſome there be, by no ſuch ſtreight enclos'd,
Who on *themſelves* as endleſs tasks have laid:

Yea, knowing not (or without care to know)
How they are worne and waried out in vain,
They plunge themſelves into a world of Wo,
To ſeek *uncertain eaſe*, in *certain pain*.
Such *fools* are they who dream they ſhall acquire
A *mind content*, by ſcrabling ſtill for more;
For *wealth* encreaſing, doth encreaſe *deſire*,
And makes leſs contentation then before.
Such alſo they, who their endeavour ſtretch
To climb by *Titles* to true *Honours* height;
For having gotten one *Ambitions reach*
Another, comes perpetually in ſight.
And their ſtupidity is nothing leſs,
Who fancy, *fleſh and blood* may raiſed be
Unto the top of perfect Holineſs:
For at the beſt, corrupt and vile are we.
Yet, we are bound in *Faith*, with *love* and *hope*,
To rowle the *ſtone of good endeavour* ſtill,
As near as may be, to *perfections* top,
Though back again, it tumbles down the hill.
For then, what *workes* had never power to do,
GOD by his *Grace* will freely bring us to.

In the ſame Book, p. 13.
A man in a Boat with Sails and Oars.

No wonder he a proſperous Voyage finds,
Who hath both *Sails* and *Oars* to ſerve his turn,
And ſtill aſſiſted with propitious *Winds*,
Is to his wiſhed *Harbour* timely born.
Nor is it very ſtrange, if they who lack
Thoſe *helps* on which the *Common Faith* depends,
And from their hop'd for Aims repelled back,
And miſs of that to which their labour tends.

Not

Not in the *Ships*, the *Winds*, the *Oars* or *Sails*,
(Nor in the want of *outward means*) alone,
Conſiſts it, that our hope *ſucceeds* or *fails*,
But moſt in that which men leaſt think upon.
Some *well endeavour*, and their pains are bleſt
With *Gales* that are ſo proſperous, that they
Flye ſafe and ſwiftly on among the beſt,
Whilſt others toyle hard, and are caſt away.
Some long time on this Worlds wide *Ocean* float,
And, ſeldom *Winds* or *Tides* aſſiſtance have;
Nor *Sail*, nor *Oar*, nor *Anchor*, nor *ſound Boat*
Enjoying, neither skill themſelves to ſave;
And yet eſcape. Some other too there are,
Who neither want *fit means*, nor do neglect
Good Induſtry, nor are without *due care*,
Or *active skill*, yet find ſmall good effect.
However, let ſtill thy *Intent* be juſt,
Then add what means thou canſt to compaſs it;
And, though *means fails*, admit of no diſtruſt,
But fearleſly to GOD thy wayes commit.
For he, where *Faith* and *Honeſty* he finds,
Turns *loſs* to *gain*, and *ſtorms* to proſperous *winds*.

In the Fourth Book, p. 257.

The Figure is an *Hour-Glaſs*, and the *Sand* almoſt run out.

This *Glaſs* declares how *Time* doth paſs away,
And if th' annexed *Motto* truth doth ſay,
The *Time that's gone, is loſt*. This to be true,
Experince too doth manifeſtly ſhew.
How faſt their time departs, they leaſt perceive,
From whom it ſteals before they take their leave
Of

Of what they *love*; and their *laſt hour* is run
Before they do ſuppoſe it is begun.
Therefore, how faſt it ſlide, let them be taught
Hereby, who fooliſhly put out of thought
Their *latter end*; or alwayes do preſume,
Or overlargely hope on *time to come*:
The *preſent hours* nor thankfully enjoying,
Nor prudently or honeſtly employing.
Elſe theſe will peradventure too late find,
When better underſtanding brings to mind
How fooliſhly they hitherto have ſpent
Time paſt, that 'tis not to their detriment
Loſt onely, but which is much worſe then ſo,
Loſt with a thouſand other loſſes too:
Which to redeem, nor *Wit*, nor *Wealth*, nor *Pow'r*
Can purchaſe them *one minute of a hour*.
Conſider this, all ye that ſpend the *prime*,
The *Moon-tides*, and the *Twilights* of your *Time*,
In *Play-games*, or inqueſt of *needleſs things*,
As if ye could at pleaſure nip *Times wings*,
Or turn his *Glaſs*, or had a *Life* or twain
To *live*, when you had fool'd this out in vain.
Short is the *preſent*, loſt *times* paſſed be,
And *Time to come* you are not ſure to ſee.

It would make this *Review* too long to be called a *Breviate*, if it ſhould be enlarged with any more of theſe *Emblems*; and it may be hoped theſe few gleaned out of them, will ſuffice to make that heeded which is *precautioned* and *predicted* in thoſe *Four* Books; and that ſome alſo who did read them heretofore either *negligently*, or in *ſport* onely, will peruſe them to better purpoſe.

An

An Interjection, *occaſioned by a* ſudden Ejaculation, *whilſt this* Review *of* Neglected Remembrances *was tranſcribing*; *which ſhall here ſtand inſerted, thought it be no part of what was heretofore expreſſed, or intended to be hereunto added.*

ALAS! in this *Review*, to what good end
My *words*, my *time* and *labour* thus to ſpend
Am I enforc'd? Why am I troubleſome
To others and my ſelf, of *things to come*
Or *paſt*, ſtill to make mention? ſince I ſee
Nor *Judgments*, whereof ſenſible men be
(From day to day) nor *Mercies*, which betwixt
Thoſe *Judgments* intervene, or intermixt,
Much heeded are? although they ſuch have been,
As are not in one *Age* or *Place* oft ſeen.
Oh Times! *Oh Manners!* how far wil *theſe Nations*
Proceed at laſt in their *Prevarications*,
If GOD thereto a *bounder* ſhall not ſet,
And they ſeek him no more then they do yet?
Our *Poſture* at this preſent is the ſame
With *Iſr'els* when they forth from *Egypt* came.
Two *Mountains* on *both ſides* of them they had,
O're which no paſs in ſafety could be made;
Before them was a *Sea*, where Ship or Boat
To waft them over, could not then be got.
Behind them, Pharoah with a dreadful *Hoſt*
Purſu'de them, to recover what was loſt,
And to reduce them to that ſervile ſtate,
Which they were hopeful had been out of date;

Or

Or to deſtroy them quite, where did appear
No likely hope of a *Deliverer*:
For means of ſafety they could none eſpye,
Within the proſpect of a *carnal eye.*
They, thus affrighted, to the *LORD* then cri'de,
Not as they ſhould, who do in him confi'de;
But with more *fear* then *faith*; nay, worſe then ſo,
They murmur'd, and upbraided *Moſes* too,
In an uncivil and ingrateful mode,
As if without a warranty from GOD
He had imprudently purſu'd a courſe
Which they *foreſaw*, and told him would make worſe
Their bad *Condition*; yea, expreſt a will,
Slaves (as they had been) to continue ſtill.
Yet he (the meekeſt perſon who then liv'd)
As if he neither at that time perceiv'd
How him they injur'd; or how juſtly they
Deſerv'd what ſeemed probable that day,
(Or how much baſe, unmanly *ſlaviſhneſs*
Their own tongues did apparently expreſs)
He wav'd their *murmurs*, whilſt they were afraid,
As if nought had amiſs by them been ſaid:
And, like a loving *Father*, ſpeaking to
His *Children*, (knowing not when they miſ-do)
Said gently thus: *Fear not, ſtand ſtill and ſee*
With patience, how ye ſhall deliver'd be:
For theſe *Egyptians* who are now before
Your eyes this day, ſhall never fright you more:
And ſo befel it; for next morn they ſaw
Their foes lye dead, of whom they ſtood in awe,
Drown'd by the waves, and on that *Sea-ſhore* caſt,
Through which they dry-ſhod, and in ſafety paſt.
Yet both that, with thoſe *Mercies* which before
GOD had vouchſaf'd (with very many more

Soon

Soon after) ſeemed to be ſo forgot,
As if they *them*, or *him* regarded not.
Now at this preſent time ſuch is our caſe,
We are beleaguer'd as that *People* was;
With hazards upon every ſide confin'de;
With dangers both before us, and behind;
Not onely having many *Foreign Foes*,
But ſome likewiſe at *home* as bad as thoſe;
And, worſe *within us* alſo, who have brought us
To greater *ſtreights* then all our Foes *without* us.
Thoſe *Jews* we parallel in ev'ry thing,
Who injur'd *Moſes* by their murmuring:
And, are as thankleſs unto GOD, who hath
Here acted, both in *Mercy* and in *Wrath*,
As many *Wonders* as by him were ſhown
In *Egypt* when King *Pharoh* was o'rethrown;
(Though they appear not ſuch unto their ſence,
Who ſhut the eyes of their *Intelligence*)
We as diſtruſtful are as they, as giddy
In ev'ry *Tryal* too; we are as ready
To make a *Golden Calf*, and to prefer
That *Idol* before our *Deliverer*.
As much as they, we long to repoſſeſs
The *Fleſh-pots* of our *Luſts*, our *Slaviſhneſs*,
(Which we did cry to be deliver'd from)
As ſoon as into any *ſtreight* we come.
Yet, GOD hath been to us (and at this time)
Continues the ſame GOD he was to them.
Though their *example*, which ſhould make us better,
Hath made our *Provocations* much the greater,
He with us dealeth, as a *Father* mild,
Whoſe heart is grieved by a froward *Child*;
And, as he did with ſtubborn *Ephraim*
When *Anger* and *Compaſſion* moved him

To cry out thus, *What ſhall I do to thee?*
For at a ſtand with us he ſeems to be,
Both by his frequently himſelf eſtranging,
And by his oft returning, and oft changing
His *Judgments* and his *Mercies*, that we may
Be changed, and reform our *crooked way.*
We have this day (though in another mode)
The daily *Preſence* of our gracious GOD
To lead us through that *Wilderneſs of Sin*
In which we have a long time wandring been:
He guides, guards, and provideth us Supplies
In all our wants, (though in another wiſe)
And is with us as wonderfully here,
As when his *People* brought from *Egypt* were.
The ſelf-ſame *Cloud* and *Pillar* we have had,
(Though varied) and, as effectual made
To all intents and purpoſes, as they
Then had; and to refreſh us in the *way*
Unto the *Land of Reſt*, we have that *Rock*
Whereof they drank, unto that purpoſe broke:
And, though we oft ſtray, ſhall to what we tend
Attain, when we are at our Journeys end;
If we *believe*, and *perſevere to do*
So much as GOD enableth us unto.
For, he requireth not from any one
A ſcruple more then may by him be done;
Nor doth expect from any to receive
More then what he at firſt, or laſt ſhall give;
Becauſe of all *omiſſions* and *miſ-actions*,
He hath in full accepted ſatisfactions
By his *Deſervings*, who ſecure us may
From whatſoever *Debts* we cannot pay;
If on his *Mediation* we depend,
With *Faith* and *Penitence* at our lives end;

That

That *Mark* retaining, which diſtinguiſheth
Chriſts choſen *Sheep* from *Goats*, in Life and Death;
To wit, that *love* to *him*, and to *each other*,
Which knits for ever, GOD and *Man* together.
This is that *everlaſting Goſpel* which
We were foretold, an *Angel* was to preach
To ev'ry *Kindred*, *People*, *Tongue* and *Nation*
Throughout the earth to bring men to Salvation:
And, for a *preparation* thereunto,
He cry'd aloud, (as all true *Prophets* do)
Fear God; to *Him*, and to the *Lamb* give praiſe,
For now the hour is come, (theſe are the dayes)
Wherein his *Judgments* muſt be pour'd on them
Who ſhall not glorifie and worſhip him
By whom *Heaven*, *Earth*, the *Fountains* & the *Seas*
Created were, and ev'ry thing in theſe.
The *fear of God* is that which firſt lets in
True *Wiſdom*; that brings *Penitence for ſin*:
By *theſe* within the heart of man is wrought
Such *Faith* and *Grace*, that they then taking root,
Do ſeaſonably bring forth ſuch bleſſed *fruit*,
As by degrees deſtroys the *thorns* and *weeds*
Which either choak or ſtarve the *holy Seeds*,
From whence the means of thoſe enjoyments ſprings
Whereof to us that *Goſpel* tydings brings.
This *method* long ago was practiſed
By *John* the *Baptiſt*, when he uſhered
Chriſt and his *Everlaſting Goſpel* in,
By preaching of true *penitence* for ſin:
And thereby did prepare before his face,
The *way* intended, to *ſoul-ſaving Grace*.

Such *Conſequents*, as promis'd are to ſpring
From *Chriſt* and his *Apoſtles* publiſhing

This *Goſpel (* whether it ſhall come abroad
As preached in the *ordinary mode*,
Or by the *Holy Ghoſt*, which oft conveighs
The ſame by *extraordinary wayes)*
Are without fail to them vouchſaf'd for ever,
Who entertaine it; and ſhall ſtill endeavour
Conformity, ſincerely, that to do
Which *Grace* and *Nature* them inables to.
But *everlaſtingly* it ſhall not be
Preacht in this World: For this believe muſt we,
That his *Commiſſion*, who Authorized
Thoſe men, by whom it was firſt publiſhed,
Is nigh expir'd; and that it ſhall not laſt
One minute longer, when that *date* is paſt;
Which will be in that *Moment* wherein all
Shall *die*, or changed be; but ſooner ſhall
Be ſo to them, who ſummon'd are away
By *Death*, before that *Grand Aſſizes day*.

If it be ſo, let us take timely heed
What *Doctrine* thence, doth by reſult proceed:
For *Chriſt himſelf*, is he who did predict
The *Judgments* which we both feel and expect.
He is that *Angel* in a *Myſtery*,
Who through the midſt of the Heavens did flye.
Twas he, whom 'twixt the *Heavens* of the *Law*
And *Goſpel* many *Prophets* flying ſaw,
To bring the *News* and *Means* to every *Nation*
Of Peace on Earth, by reconciliation
'Twixt GOD and *Man*. We have already ſeen,
Some of thoſe *Tokens*, which foretold have been,
To ſignifie to us the *General Doom*,
That ſhould ſoon after their appearance come;

And

And ſhould they be commemorated here.
It very evidently would appear,
That hitherward it ſpeedily advances
To them who heed well the known Circumſtances
In GOD's and *humane Actings*. He hath pour'd
The Viols forth, whereby ſome are devour'd,
And ſome tormented ; yet, moſt men grow more
Blaſphemous, and more wicked then before.
And had we no *ſign* elſe to predeclare
The ſounding of the *Seventh Trump*, is near,
Save *that*, and thoſe *Diviſions*, which of late
Republicks, *Realms* and *Perſons* ſeparate
From *others*, and *themſelves* ; we need not ſhew
Another Symptome of what will enſue.
To haſten ſuch *Dooms* (among other *Crimes*
Which are predominant in theſe our times)
One I have ſeen reiterated here
With impudence in publick ev'ry year,
Which will not go unpuniſh'd, though the *Nation*
Hath entertain'd it with much veneration :
But I have yet no warrant to declare it,
And therefore till I have ſo, will forbear it.
With theſe, there is likewiſe one *ſpecial Sign*
Concurrent, mention'd in *Records Divine*,
(Not leaſt conſiderable) 'tis a defection
By wanting of that *Natural affection*
Which conſtitutes the *Manhood*; for that *ſin*
Doth to be *Epidemieal* begin;
Yea, ev'n the natural Act of Generation,
Which was ordained for our preſervation,
So is corrupted into an exceſs
Of brutiſh *Luſtings*, beyond beaſtlineſs,
And *filthineſs*, grown up to ſuch a height,
That many in their *ſins* take leſs delight

Except

Except they lawleſly be carried on,
And ſhall be likewiſe impudently done.
To which end, ev'n our honeſt *Recreations*
Are lately ſcandalized by theſe *Nations*,
And oft abuſed; yea, the *Tunes* and *Songs*
Which to a ſober merriment belongs,
Are ſo eſtranged now from what they were
In former times, (and within Sixty year)
That in my apprehenſion there doth ſeem
So vaſt a diffrence betwixt *theſe* and *them*,
As 'twixt the croakings of a *Ravens* throat,
And *Linnets*, or a *Nightingales* clear note.
Which unto me appeareth to portend
Our *pleaſant things* are drawing to an end;
And, that our *ſins*, and their deſerved *doom*
Are now almoſt to their laſt period come.
One *Sign* more I will add unto thoſe many
Foremention'd, which as *ſignal* is as any:
Some of the true *Chriſt* do begin to doubt,
And where to find another, hunt about;
Not wanting ſuch as will be undertaking
To bring them unto one of their own making.
Thus much, as I believe, his words implies,
Who ſaid falſe *Chriſts* and *Prophets* ſhould ariſe
In latter times; for I have in my dayes
Seen that to be fulfilled many wayes.
The greateſt number *Chriſtians* now profeſt,
Send one another unto *Antichriſt*,
And ſay that's he: In *Turky* at this day,
He is expected, (as reports do ſay.)
And many laſt year were in expectation
To hear thereof, ere now, a confirmation.
And I, becauſe I credit not that *Fame*,
A man of little *Faith* reputed am.

Some

Some confidently tell us he is *here*,
To wit, in this *Church* whereof now we are;
And, ſo I hope, although it may be thought
We have not entertain'd him as we ought;
Nor are ſo charitable unto them,
Who conſcientiouſly do *worſhip him.*
Some ſay, he's *there*, in ſuch or ſuch a place
Wherein a *ſecret Meeting is*, or *was*;
Some other ſend men to the *Wilderneſs*,
Affirming he is there; perhaps by this
Intruding, that he by the *Humane Creature*,
May found be in his own *wild until'd Nature:*
But this believe not, for till thither he
Comes of *himſelf*, found there he cannot be,
Nor any where, ſave where that *Love* reſides
Which doth expel that *ſelf-love* which divides
His *Flocks*, and cauſeth men no care to take
Thoſe breaches to repair, which *Pride* doth make.
Not many take into conſideration
How to improve aright this *Viſitation*;
They do both *good* and *evil* things miſ-name,
The *wicked* they acquit, the *righteous* blame;
Their *Intereſts* ſometimes confound together,
To th'one ſometimes apply what's due to th'other.
And, as the *Jews* (their type) did juſtifie
Themſelves in acting that *Impiety*
For which they are corrected; we begin
To ſay, like them, the troubles we are in,
And loſs of all the good things now bereft,
Befall us onely becauſe we had left
Such *Idolizings*, as when *Spice-Cakes* given
For an Oblation to the *Queen of Heaven*,
By them omitted were. Such thoughts have we
Of GOD, and of thoſe *Judgments* which now be

On

On us inflicted; yea, their parallel
We are in all, wherein they did not well.
I am not able to enumerate
The many wayes whereby we ſeparate
From one another; nor dare ſay how few
Go *right*, if there be but *one way that's true.*
Nor know how to be ſafe, unleſs there were
As well a preaching to the *heart*, as *ear*:
For, moſt what now proceeding from the *mouth*
Is, only counter-pleadings between *Truth*
And *error*; which both ſides, to fortifie
With ſo much confidency do applie
The *words* or *meanings* of Gods *holy writ*,
That, had we no way to aſcertain it
But theſe, or thoſe men, or my *yea* or *no*,
None could know what they ſhould *believe* or *do.*
For, as well *Supream Powers* as *private men*
Are *Patrons* of groſs errors now and then;
And by *Authority* that is ſuppreſt
Which was by like *Authority* profeſt.
With ev'ry *windy Doctrine* flur'd about,
Some are not half ſo zealouſly devout
And reſolute profeſſors of what's *true*,
As of what is *Heretical* and *New*:
And others oldeſt and *ſound Truths* condemn,
Becauſe they are but *Novelties* to them.
Some term all thoſe *Phanaticks* who diſſent
From them in *Judgment*, although innocent.
Some call them *Saints* and *Martyrs*, who by ſome
Are judg'd the cauſe of all the Plagues now come.
The *Romaniſts*, unto our *Separation*
From them, aſcribe this preſent *Viſitation.*
Some others ſay, it is our toleration
Of their *Idolatries*, which plagues this Nation.

Some

Some to entrenching on mens *Conſciences*
Impute it. Some to our tolerating theſe.
Some to expelling of the *Hi'rachy* :
Some to ſuppreſſing the *Presbytery.*
Some to Rebellious actings againſt *Kings*;
Some other unto quite *contrary things.*
And the reſult of all ſumm'd up together,
Is *this*, Each *ſhifts his guilt off to another.*
But, GOD before the *Round* hath wheel'd about,
Will find the *principal Offenders* out,
Either while *time* runs on, *or*, when he ſhall
To *univerſal Judgment* ſummon all.
That which ſhould have *two feet* to ſtand upon,
We cripple, by allowing it but *one* :
Some zealous are for *Temples* built with ſtones;
Some for thoſe ſpiritualiz'd in *fleſh and bones.*
Some are for *Conqueſts* by the *Temp'ral Sword* ;
Some to be Victors by the *Two-edged Word.*
Some look for *Chriſt* in that *Jeruſalem*
Which was in *Paleſtine*; and ſome for him
(In that *Jeruſalem* which doth deſcend
From Heaven) do in *Faith* and *Hope* attend :
And, too too often alſo, they who be
At *union* in their *Judgments*, diſagree
So long (for By-ends) timely to improve
Their *knowledg*, *faith* and *works*, by *Chriſtian Love*,
That in all, whereby they to merit thought,
Their Labour's loſt, and all for which they wrought,
Deluſions now ſo many are, and ſuch
In theſe laſt times, that they endanger much
Ev'n GOD's *Elect*; and do preſignifie
The day of *Vengeance* is approaching nigh :
And partly ſeems to be charactared
By what the beſt men *hope*, and worſt men *dread.*

However, let no ſoul deſpair that hath
Sad apprehenſions of the day of *Wrath*;
By this, or what in my *Review* you find
Conditionally predicted, to remind
What was neglected; for, among us here
Chriſt's everlaſting *Goſpel* to our ear
Is preached yet; and, not yet is the day
Of *Reconcilement* paſſed quite away.
Come, let us therefore, ere it ſhall grow dark,
To ſcape the *Storm* and *Fire*, flye to th' *Ark*
Which hath been ſlighted; there is yet a place
For *Mercy*, and an open door for *Grace*.
When *Penitence* brings *Reformation* in,
It makes a *Bleſſing*, what a *Plague* had been:
Yea, then 'twill to her *future weal* be turn'd,
That this great *City* was to aſhes burn'd:
She *Phœnix-like*, ſhall glorioufly ariſe
Out of that Rubbiſh wherein now ſhe lies;
And I, which now am diſreſpected here,
Shall have a *Monument* erected there.
GOD all advantages to ſave us, takes,
Forſaketh none, till *him* he firſt forſakes;
Made not *one man* (though ſome ſo pleaſe to ſay)
To be a *ſinner* or a *caſt-away*:
But all in *love*, that *they* might be by *him*
Poſſeſſed with delight, and *he* by *them*.
For, when the *ſin of one* had all deſtroy'd,
That his *Love* ſhould not thereby be made void,
He to redeem them gave his *onely Son*,
Who ranſom'd all again, excepting none.
Still by his actings in the *diſpenſation*
Of *Judgments* and of *Mercies* to this Nation,
(Ev'n by the late Plague of *devouring fire*)
He manifeſts, that he doth not deſire

Our

Our *total Ruine*; but, takes all occaſions
Allow'd by *Juſtice*, for our preſervations:
And though ours *ſins* as red as *Scarlet* ſhow,
He can and will make us as white us *ſnow*,
If we repent them; or, if we but would
Endeavour it ſo far forth as we could:
For, he in ſinners deaths takes no delight,
Or, any without cauſe to grieve or ſmite:
But in *pure love* diſpenſeth his correction,
To bring our *happineſs* unto perfection.
This is my *Creed*, which ſhould I not confeſs
To glorifie GOD's *Love* and *Righteouſneſs*,
(When by occaſions thereto mov'd I am,
That others may likewiſe believe the ſame)
I merited to be ſhut out from thoſe
To whom GOD *everlaſting Mercy* ſhows:
For, could we ſee, or apprehend how near
He ſtandeth, when far off he doth appear,
Co-operating *for*, and *with us* too,
(In that which for our ſelves we cannot do)
We wouldmore *love* then *fear him* (though his blows
Are very ſharp) ſince *intents* by thoſe,
Is hammering the *ſelf-love* of the *Creature*
Into the *Will* and Temper of his *Nature*,
To make true *Union*, which till then, will be
Impoſſible; for, nothing can agree
With ought ſo perfectly as to unite,
When diametrically oppoſite,
As thoſe two *Natures* be; becauſe the other
Th' one would deſtroy, if till then knit together.
Repine not therefore, at what GOD ſhall do,
What ere it be; but willingly thereto
Submit your ſelves, and heartily repent
Your *Provocations*. Let us all lament,

Not thereto frighted by a ſlaviſh *fear*
(Of *Judgments* which now felt or threatned are
By this *Review*) but in pure love to him
Whoſe *Mercy* ſaves, when *Juſtice* might condemn;
And perſevereth to redintegrate
By *Love*, ev'n thoſe who perſever'd in *Hate*.
Do thus, and then the *Judgments* which in part
Now executing are, GOD will divert.
Repent what you have done, and he will too
Repent of what he threatned hath to do.
For ſuch *Repentance* well conſiſts with that
Immutability which doth relate
Unto the *Deity*; and will accord
With Attributes aſcribed in his *Word*.
Yea, though from my *Predictions* you ſcape free,
I ſhall then counted a *true Prophet* be,
And this my *Interjection* will appear
Not ſo improperly inſerted here,
As I my ſelf ſuppos'd, when 'twas begun,
It would appear to many, being done:
For, till I had compos'd what here is pen'd,
I knew not all whereto it might extend;
Nor know I yet: and therefore I do leave it
To ſuch effects as GOD ſhall pleaſe to give it.
But how *my ſoul*! how came it ſo to paſs,
That this *Ejaculation*, with *Alas*,
(And with *ſad Muſings*) was begun at firſt?
Since thou doſt know, that when things are at worſt,
GOD then *comes in*, and often doth repair
Our *Breaches*, when brought near unto deſpair?
The *Aid* delay'd a while, he brings at length,
(Ev'n when we have no likely means, or ſtrength
To help our ſelves) why then ſhouldſt thou be ſad,
Who frequently experiments haſt had
That

That *Mercy* hath to thee been more then doubled,
When others thought thee moſt extreamly troubled
Thou wert vouchſaf'd the greateſt *inward Reſt*,
When in thy *Body* thou ſeem'dſt moſt oppreſt;
And to be kept unharmed in the *flame*,
Is more then preſervation from the ſame.
Then what thou haſt perſwaded others to,
Continue (as thou haſt profeſt) to do:
In what GOD's glory may advance, perſever;
Depend on him; be pleas'd with whatſoever
He either ſhall permit, or hath decreed,
And to diſcharge thy *Conſcience* ſtill proceed,
Not fearing that thy *labour* or thy *coſt*
In doing of thy *Duty*, will be loſt:
For fully recompenſ'd thy pains would be,
Though thou ſhouldſt edifie but *two* or *three*.
The *World*, the *Devil*, yea mine *own fleſh* too
(Offended much with what I *ſay* or *do*)
Conſpire together, and Confederates be
Both to *diſcourage* and *diſparage* me;
Pretending they have ſomewhat to produce,
To prove me blamable without excuſe:
(And may deſtroy me, if nought intervene,
To bar the proſecuting what they mean)
Yet I defie them both to *act* and *ſay*
The worſt they either would effect, or may;
For, though they find me many grains too light,
I have a *white Stone* that will make up weight,
And ſuch a *Friend* as hath on me beſtown
A *Righteouſneſs* more perfect then mine own.
He cheers me with aſſurance that he will
To me what he hath been, continue ſtill;
By GOD's *free-gift* this *hope*, this *faith* I have,
And they will ſend me *ſafe* beyond my *Grave*.

VATI-

VATICINIUM CAUSUALE,
Imprinted 1655.

THis being compoſed upon a ſpecial Occaſion, whilſt *Oliver Cromwel* was in Power, the following *Prediction* was therein expreſſed, pag. 12.

And now great *Oliver*, to thee likewiſe
Let this be known, and do thou not deſpiſe
The *Publiſher*. GOD doth expect to have
Honour from him to whom he *honour* gave:
That ſuch as bear *Rule* over men be juſt,
That they their *Vows* infringe not, nor his *Truſt*:
That they conſider he beſtows large Meaſure
Of *Pow'r* upon them, not to act their *pleaſure*,
Or to fulfil their *Luſts*; but doth enlarge
His Bounty, that their *Place* they may diſcharge
With *Courage*: That he *Riches* doth provide,
Leſt *Avarice* might draw their hearts aſide,
Or *wants*, to do *Injuſtice* them compel:
That he gives *Honour*, not to make them ſwell
Above their *Brethren*; but them to exempt
From what may miſ-befall them by *contempt*.
And, that all theſe things are on them beſtown
Much more *for others ſakes*, then for *their own*.
Know, Sir, that GOD, from *perſons* in your *Place*
Expects all this, and to that end gives *Grace*
And *Pow'r* for asking; and what ere ſome ſay,
That he no man compels to go aſtray.

Nor

Nor leaves nor hardens any (not the worſt)
Till love to *ſelfueſs* makes them leave him firſt.
If this, thou well conſidering, ſhalt act
Accordingly, performing thy *Contract*
With GOD, and with his *People*, he ſhall then
Give thee the loves and hearts of all *good men*:
Fix thee as firmly as the *Rocky ſhores*,
Which ſlight the *Ocean* when it foams and roars.
Thy Name ſhall ſpread and glorifie much more
Then all thy *Predeceſſors* heretofore.
Yea, in *Fame*'s Book thou maiſt enrolled be,
The firſt who made this *People* truly free;
Be *Firſt-born* of thoſe *Vice-Roys* who ſhall take
Their Thrones from Him, whoſe kingdom down
All *Monarchies* of *Tyrants*, with all thoſe (wil break
Who help patch up the *Clay and Iron Toes*,
The Reliques of that *Image* which hath been
The Prop of him that's call'd the *Man of Sin*.
All this may be, and if thou ſtrive to go
The *way* that open lies, it ſhall be ſo.
Oh! loſe not this advantage for a *Bubble*,
Which in *vain hope* begins, and ends in *trouble*.
And laſtly, be it known, not by event
(Which may be to thy future detriment)
But by *Precaution*, that if fail thou ſhalt
(Without this *Peoples* obſtinate default)
Of what they juſtly from thee may expect,
(Who art advanc't their *Freedom* to protect)
Or, ſhalt abuſe thy *Pow'r* them to oppreſs;
Or, leave them unreliev'd in their diſtreſs,
So that they ſhall be forc'd to cry and call
To GOD for aid; he *hear* and *help* them ſhall;
Search what's *miſdone*, and (though their former *ſin*
Hath great and full of *Provocations* been)
He,

He, for the preſent time, will paſs it by,
And on thy failings onely caſt an eye,
Avenge their *Cauſe*, call thee account to give
Of all thoſe favours which thou didſt receive,
Of that late *Mercy* too, among the reſt,
(Which did occaſion what is here expreſt)
And with much *indignation* caſt thee down,
When to its *height* thy *confidence* is grown.

There were ſeveral *Addreſſes* made to *Oliver Cromwel*, and his Son *Richard*, by this *Author*, whilſt they exerciſed the *Supream Power*, amounting to above Two Quires of Paper; in which were many Seaſonable *Precautions* and *Remembrances* to them tendred with a ſober boldneſs; as alſo many *Predictions* of what would ſucceed, if they neglected what was thereby *precautioned*, which are now obſerved to have been verified: But theſe being delivered (ſealed up) into their own hands, and not imprinted, are all omitted in this *Review*.

Verſes

Vérſes to the King's Majeſty :

Written immediately after His Reſtauration, and imprinted Anno 1662.

IN the ſixth page, the Author thus proceeds with what he had begun.

I had preſum'd a *perſonal Address*
Long ſince; but difficult is an Acceſs
For ſuch as I appear, who hazard blame
And diſreſpect enough, where I now am,
Becauſe that which to do, my *Conſcience* calls,
Is by ſome numbred among *Criminals*.
In that regard this *Paper* muſt make way
For gaining an admittance, as it may,
And will perhaps preſented be by ſome
Who ſhall have entrance where I muſt not come.

I cannot write *ſtrong lines* with ſwelling words,
Whoſe *Elegancy* ſcarcely room affords
For *ſober ſence*; nor muſter up their *Names*
Whom *Hiſtory*, or whom *Tradition* fames
For brav'ſt *Atchievements* ſince time firſt begun,
And then ſay, *You have all of them outgone*;
And think my fooliſh *Words* may add unto
Your honour, more then your own *Deeds* can do.
Or, that there's any *wiſe man* who gives Creed
To what they in a flat'ring *Poem* read.
It it is not in the Pow'r of any other
By *Pen* or *Tongue* to clear up, or to ſmother

Your true *Deſerts*; for in Your *Self* that *lies*,
Which either them *be-clouds* or *Dignifies*.
No other thoughts I entertain of You,
But ſuch as I may *think*, and you *allow*.
Yet to extol Your Worth, I ſhall not dare,
Till I know truly what Your *Virtues* are.
For though to *Flat'rers*, all *Kings* ſeem to be
Of like deſert; they ſeem not ſo to me.
I'le ſerve You faithfully in what I may,
And You, as *King*, love, honour and obey:
I would conceal, not publiſh Your Defects
If I knew any; and give due reſpects
To all Your *Merits*; but I will not own
One Line that praiſes them, till they are known.
For, till I know I give but what is due,
I am a *Lyar*, though my *words be true*.
Since equally both *good* and *evil things*,
Are famed of the beſt and worſt of *Kings*.
A *ſtranger* likewiſe, You have been long time
To moſt of Your own *Subjects* in this *Clime*;
And, I was never where I did behold
Your face, ſince you were two or three years old;
What good ſoever therefore I aver
Of You, I ſhall but ſeem a *Flatterer*:
Yea, You Your Self would think ſo, ſhould I add
Thoſe *Virtues* which You know You never had;
And *Praiſe* which is aſcrib'd to any one
In that *mode*, is a little leſs then none,
But little credit alſo hath a *Poet*,
To celebrate Your Worth when he ſhall know it,
Or counterpoiſe or ſilence *Contradictions*,
Since moſt eſteem his Writings to be *Fictions*.
And You would have more honor then from them
By theſe *blunt Lines*, if they had Your eſteem.

I

I therefore ſo ſhall ſtudy to encreaſe
Your *Honour*, that I may not make it leſs;
And, whatſoever I can ſay or do,
(Although You give a *Countermand* thereto)
I'le *ſay* and *do* it, when I ſhall be ſure
Your *Life*, or *Peace*, or *Honour* 'twill ſecure:
And if this be a fault, I do intend
To be thus faulty till my life ſhall end.
I know well, *Royal Sir*, who 'tis that ſayes,
To pleaſe great men, deſerves not meaneſt praiſe.
I ſee how 'tis approv'd, and what they gain,
Who can that thriving *Faculty* attain;
Yet I ſhall wave that *Art*, and will aſſay
To do You honour in another way,
By giving You *occaſions* to expreſs
Your *Juſtice*, *Mercy*, and Your *Prudentneſs*,
That You Your Self may make the World to ſee
Your *Virtues* more, then *words* can ſay they be.
To that end much might in my *Caſe* be ſhown,
But rather for *Your ſake*, then for *mine own*,
Is this *Addreſs*; yea, rather to prevent
What may be Your *Harm*, then my *Detriment*:
I'le therefore wave that too, that no *ſelf-end*
May fruſtrate what I chiefly do intend, *&c.*

Page 20, *it thus follows.*

——————left my good intent
To You, ſome future *Caſualties* prevent,
I will ſo far forth as my *Chain* doth ſtretch,
(And my own ſhortned Arm and Hand will reach)
Exhibit ſuch *Expedients*, as from time,
And other *Herbs*, I've ſuckt within our *Clime*;
And wanting better Gifts, will offer You
This little Cluſter of thoſe Grapes which grew

Upon my *Wither'd Vine*; for though they are
But ſow'r, Your *Kingdom* yeelds none wholſomer,
If you ſhall ſeaſonably preſs out the Juice,
And then aſſume it without prejudice.
This *Time* is Critical, the *wayes* be rough,
And many of thoſe *Chariot Wheels* flye off,
By which Your Marches expedited ſeem'd;
And, loſt *Advantages* muſt be redeem'd,
Leſt when You think that they are come to hand,
Your main *Expectances* are at a ſtand,
Or put ſo far back, that You may ſurvive
Your *hopes*, and Your own *happineſs* outlive.
I wiſh it otherwiſe, and know it may
Be as I wiſh, if you the means aſſay,
Not giving ear to thoſe who will withſtand
Your good, and that which GOD hath now in hand.
I have diſcharg'd my *Conſcience*, and ſo ſhall,
What ever for ſo doing doth befall;
And hope that will not wholly be deſpis'd,
Which now ſhall be in faithfulneſs advis'd.
To thoſe men do not over-much adhere,
Who think all *Wiſdom* lies within their *Sphere*.
For *Honours*, *Riches*, and *Self-Intereſt*,
Have made *wiſe men* as brutiſh as a *Beaſt*.
Heed other while, what *Common Fame* doth ſay,
As well as what Your *Courtiers* whiſper may;
Leſt You be ignorant of many things
Whoſe cognizance is pertinent to *Kings*.
Make no man Your *Chief Confident*, but he
That is diſcreet and honeſt fam'd to be;
Leſt he deceives Your Truſt, and in the cloſe,
Deſtroys Your *old Friends*, and begets *new Foes*.
Let *Juſtice* be your *Scepter*; and Your *Crown*
Be *Mercy*; and if You would keep Your *own*,

Give

Give that to others which to them belongs,
And free the poor and fatherleſs from wrongs;
Eſpecially Your main Endeavours bend
To make & keep Your *Soveraign Lord* Your Friend;
And if You would be ſetled on Your *Throne*,
Take care that His Uſurped be by none.
Enjoy Your *Conſcience*, whatſoe'er it be,
So other men may have their *Conſcience* free;
And hang me for a Traitor, if hereby
You then enjoy not more Security
Then what Your ſtrength by *Land* & *Sea* now gives,
And all that *Humane Policy* contrives.
Let *Truth* and *Error* fight it out together,
Whilſt *Civil Peace* diſturbed is by neither;
Which may be ſo provided for, that none
Shall juſtly be diſpleas'd with what is done;
Nor You thenceforward be (for evermore)
Diſturbed, as You have been heretofore.
If You neglect this, and I diſobey,
'Twill be with much grief, and no other way
But onely *paſſively*; and whatſoever
I ſuffer, will Your *Welfare* ſtill endeavour.
To be of this mind, thouſands I believe,
Whom You to favour do not yet receive;
And whilſt they are *excluded* (though in peace
They live) ſuſpitions daily will encreaſe,
By which You may have *trouble*, and they *blame*,
Who ſhall be no way guilty of the ſame.
Your taking timely opportunities
Now offer'd (from what yet before You lies)
May render You a bleſſed *Inſtrument*
In making ſmooth way to that *Government*
Which *Tyrants* and *ungodly men* moſt fear,
You and Your Subjects mutually endear,

More

More glorious make Your *Temporary Throne*,
Then ever *Engliſh King* yet ſate upon;
And Your *Name* to be terrible to thoſe
Who to Chriſt's Kingdom ſhall continue Foes,
Herein I've ſpoke according to my Creed,
Wiſhing my juſt hopes may thereon ſucceed;
And, that upon Your heart it may work more
Then what I've ſpoke to others heretofore.
But, GOD's time is at hand, within his Pow'r
Are all mens *wayes*, yea both Your *heart* and *our*;
And I will patiently ſubmit unto
What either *he* or *you* ſhall pleaſe to do;
Not asking (whatſoe're I ſeem to want)
Ought more then You ſpontaneouſly ſhall grant;
For what I may expect, if You deny,
So far as need ſhall be, GOD will ſupply.
The *Liberty* I covet to enjoy,
Is that which no man living can deſtroy.
The *Wealth* I aim at, is nor leſs nor more
But to be *well contented*, rich or poor;
And if I had a will my *Wits* to ſtrain,
That I to *Earthly Honours* might attain,
I ſhould to no ſuch *Vulgar Heights* aſpire,
As now are *Objects* of moſt mens deſire;
Or to a *ſtyle* of ſo mean Conſequence
As is an *Earl*, a *Marqueſs*, *Duke* or *Prince*;
Or to be call'd Your *Couſin*. For, no leſs
Would ſatisfie my large *Ambitiouſneſs*,
But ſuch a Dignity as did commend
His Loyalty, whom *David* called Friend;
And means enough to make a Parallel
Of ev'ry *Traitor* with *Achitophel*.
For, then you ſhould in very ſhort time ſee
That no man more deſerves eſteem'd to be
Your *Loyal Subject*. A

A THANKFUL RETRIBUTION,

Imprinted 1649.

THis was written to expreſs the *Author*'s gratitude to ſome few Members of *Parliament*, who without his ſeeking, had propounded an expedient whereby to ſatisfie his juſt *Demands;* but being without effect, that which was neglected, is here again revived, as pertinent to conſideration at this time.

Though *Wiſhes* are but words, *Thanks* are no more;
And my oppreſſions make me not ſo poor,
But that I have yet *Thanks* enough to pay
For *Fifty thouſand Wiſhes* in one day;
And I much thank you———————

Page the Second.

But truly I expect not yet to ſee
The *World* neglect her own, to think on me;
Nor do I ought for my advantage crave,
Whereby the *Publick* may diſprofit have:
I rather wiſh, That what is truly known
By *Service* and by *Grant* to be mine own,
Might be confer'd, or means at leaſt, whereby
My *Labours* might ſupport my *Family*
Till I receiv'd my dues. For that would pleaſe
My longing more, then all thoſe *Offices*

Which

Which others covet, and wherein few can
At once grow rich, and be an honeſt man;
And, wherein (as Affairs are manag'd now)
He that would fain be *honeſt*, knows not how.
I value not my ſelf ſo high, to ſet
My heart on what I am not like to get:
No, nor ſo low, but that (if I had wings
To reach them) I would flye at th' higheſt things
Your *Houſe* could give me, or the world could ſhow
*Y*et ſet them at a diſtance far below me: (me,
For, he who of *himſelf* eſteem ſhall make
By thoſe things which the *World* may give or take,
(Or he who by his *Trappings*, or his *Place*
Doth prize himſelf) his *Manhood* doth debaſe.
If I well know my heart, I ſeek no more
Of this Worlds *Honour*, or of her vaſt *ſtore*,
Then what ſufficeth to defray the Debts,
Which *Duty* and *Neceſſity* now ſets
Upon me; or which may yeeld means to do
Thoſe *Works* which GOD may ſeem to call me to,
And keep up that frail part of me which dyes
Or lives unactive, without due ſupplies.
*Y*et when I did perceive with what diſdain
Some did your friendly motion entertain,
And how they jeer'd thereat, it tempted me
To wiſh your *Motion* might vouchſafed be,
That I might ſee how mad the *Fools* would grow
With *Envy*, if they liv'd to ſee it ſo.
One ſaid the *Place* was fitter to reward
A *Member of your Houſe*; and it appear'd
Thereby to me, that he had quite forgot
(As others do) the *Self-denying Vote*.
Some ſeem to think, that ſeeing I am poor,
(Whate're they owe me) they ſhould give no more
Then

Then ſutes my preſent *Fortune*; as if I
With my *Eſtate* had loſt my *Dignity*,
And he had got it, who ſince t'other day
Is grown *Sub-Grandee* from a *beggar-boy*,
By ſuch an Occupation, as hath yet
Neither improv'd his *Honeſty* or *Wit*:
But, let theſe make the beſt of their *New Lot*,
So mine they wrong not, I envy them not;
And, 'tis my honour, rather then my ſhame,
Now to be *poor*; becauſe I poor became
Not by mine own default; and in a time
When to be very rich, implies a crime.
For, who with *honour* to great *Wealth* can riſe,
When all the *Land* is full of poor mens cries?
Or, what ſhame thereby him can feiſe upon,
Who wants, when *Kings* and *Kingdoms* are undone?
Or poor became, becauſe he lent and gave
His whole Eſtate the Neighbourhood to ſave?
And what at laſt will unto ſuch ſucceed,
Who, when they may, relieve not that mans need?
I covet not the *Place* propos'd for me,
(Although as capable thereof as he
Who did poſſeſs it) for, I know too well
Wherein that man his Neighbours muſt excel,
Who hath an aim ſo high, except there ſhall
Some extraordinary *Change* befall:
And, me (I think) it would advance no more
Then did that *Office* I held heretofore.
For, in theſe Iſles I have already had
A *Place* more honourable (though not made
So much account of) then 'tis to ſupply
The greateſt Office in your *Chancery*.
Yea, more then to poſſeſs the place of him
Who in that *Court* is *Officer Supream*.

And as a mark of Honour, bears about
A *Silver Seal* in an *Embroidered Clout.*
I have been honour'd to draw up *Records*
For him that's *King of Kings*, and *Lord of Lords*;
To be unto this Iſle *Remembrancer*,
And, as it were, a *Publick Regiſter*
To that Supream, High and moſt awful *Court*
From whence proceeds no *Sentence*, no *Report*,
No *Order* or *Injunction*, no *Decree*,
Edicts or *Dooms*, but ſuch as *Righteous* be;
And where the *Judg* will to no ſide be ſway'd
By *Eloquence*, or *Force*, or *brib'd*, or *pray'd*
To be more *merciful*, or more *ſevere*
Then *Juſtice* and true *Clemency* may bear.
Yea, although at this preſent heeded not
By many, (and by others quite forgot)
I have enroll'd, and regiſtred to ſtand
Upon Record, what *Mercies* to this Land
Have been vouchſaf'd; what ought to have bin done
To keep away the *Judgments* coming on:
Shown how the *King*, and how the *People* might
Have ſcap't the hands which both of them now ſmite:
Foretold the *War* before it came to paſs;
Who ſhould begin the Quarrel in this place:
What ſad Effects would follow; what regard
My words would find, how they ſhould me reward,
With many other things, which will appear
In thoſe *Records*, whilſt men ſpeak *Engliſh* here:
And thouſands will in future time confeſs
Thoſe things fulfill'd which I did fore-expreſs,
Who ſhall, it may be, likewiſe live to ſee,
That GOD obſerves who have abuſed me.
For hitherto, though I deſpis'd appear,
He ſpares my life, upholds my *Spirit* here;

Feeds

Feeds me by his own hand, ſometimes by *men*,
By *Ravens* and by *Angels* now and then.
Twice when my pow'rful Foes had by their might
Deprived me of my Subſiſtance quite,
He did ſupply my *wants* when I nor knew
Nor thought how *Oyl* or *Meal* I could renew;
Againſt proud *Prelates*, and corrupted *Peers*,
He did maintain about me many years
A *Watchful Guard*, which kept me from their Pow'r
When me they did endeavour to devour;
And from my troubles did releaſe me too,
By *doing* what ſome thought would me *undo*:
Yea, when the greateſt *Lyon* loudly roar'd,
And rouz'd againſt me; when *the bloudy Sword*
Was drawn upon me; when a *Poyſonons Peſt*
Breaths killing Vapours; when I was oppreſt
On ev'ry ſide; and when I was forſook
Well nigh of all, GOD notice of me took;
Sav'd me from *ſpoil*, from *ſlaughter*, from *infection*,
And honor'd me, ev'n by his own protection.
This being ſo, my *Scorners* whom I hear
At your Propoſal do both grudg and jeer,
Have no ſuch cauſe (as their miſdeemings may
Suppoſe they had) your *motion* to gain-ſay:
'Twas fear, perhaps, I might have made the Place
Henceforth leſs profitable then it was.
For if that *Regiſter* ſhall conſcience make
At ev'ry *Hearing* ſuch true Notes to take
Of what is *Order'd*, and ſo careful be,
To draw up ev'ry *Sentence* and *Decree*,
As not to leave that doubtful which the *Court*
Intruſts to his diſcretion and report,
Ambiguous Orders would not ſo enlarge
The *Clients* trouble, and his needleſs charge,

Either by words too many, or too few,
(Or of leſs weight then to the ſenſe was due)
New *motions* to beget, and thereupon
New Orders, till both parties are undone.
When to prevent this, due care ſhall be took,
You will not ſo much for *great Places* look,
To gratifie your *Friends*, as you will then
To execute them, ſeek out fitting men.
No *Place* will then be thought too good for thoſe
Who for your ſakeshave made their *friends* their *foes*
They ſhall then get, at leaſt their *own* again,
Who hitherto have ſpent themſelves in vain;
And out of zeal unto the *Common Good*,
Adventur'd *Liberty*, *Eſtates* and *Bloud*,
Whilſt others (by their patience, coſt and ſweat)
Grow, to their *Countreys* damage, *Rich* and *Great*.
Then they who have been innocently wiſe,
Will ſee in what their *Wealth* and *ſafety* lies;
And, then it may be, ſome fair *Lot* among
My *Brethren*, will befall me *ſhort* or *long*.
When ſuch a *Change* I find, I ſhall begin
To doubt almoſt, what *Climate* I am in.
I ſhall not, for a good ſpace after, take
The boldneſs to profeſs I am awake,
Or, that a *Reformation* in hath crept,
Whilſt I was either in the dark, or ſlept;
And ſhall of our *diſtractions* hope to ſee
A better end, then likely now to be.
Then thoſe things which we yet hear and behold
With fear and ſorrow, ſhall with joy be told;
And then ſhall I no whit diſpleaſed grow,
Whether I ſit higher, or more low;
Or, whether they who me ſhould think upon,
Give me that *Office*, or a *worſe*, or *none*.

For,

For whatſoe're befalls, I ſhall be fed,
And ſo ſhall mine, whilſt other men have bread.
From your *well-wiſhings* theſe expreſſions flow;
From theſe perhaps another fruit may grow;
From that another, and from thoſe again
Another, till your wiſhes you obtain,
And our Endeavours (though what we intend,
Succeed not) ſhall be proſperous in the end.

BONI OMINIS VOTUM:

Imprinted 1656.

THis (as a *Symptome* of a *Good omen*) was occaſioned by the ſummoning of Extraordinary *Grand Juries* out of the eminent *Baronets*, *Knights*, *Eſquires* and *Gentlemen*, to ſerve in their reſpective *Counties*, at the *Summer Aſſizes* 1656, which becauſe it offers what is fit to be conſidered and remembred, (and is alſo very ſhort) ſhall be here inſerted without Abreviation.

Good ſpeed to this *Republick*, and encreaſe
Of *Happineſs* to thoſe who ſeek her *Peace*.
Sad things are threatned, and a lowring *Skye*
Seems to portend great *ſtorms* are drawing nigh:
But look above them, and good courage take,
The *Sun* ſtill ſhines, although the *Clouds* be black,
And beamings through their darkeſt parts appear,
Whereby diſcernable *Good Omens* are,

With

With *ſymptoms* of the Bleſſing we expect,
If *we our ſelves* obſtruct not their effect,
And turn them to *ill ſigns*; which to prevent,
That which yet follows gives a needful *hint.*
As both abroad and here within this *Land*,
Publick and *private mens affairs* now ſtand,
This *Year* is likely to be *Critical*,
About the time in which the *leaves* will fall;
And if *Conjectures* may be builded on,
We from what's acted, with what's left undone,
Spell'd both together, ſomewhat may deduce
To teach us what ere long will be in uſe.
Whether it were the *Policy* of ſome
In hope it an obſtruction might become
To *Concord*; or the Prudence of the *Shrieve*,
Or *Special Providence*, which did contrive
By thoſe *Grand Juries* ſo to repreſent
Their *Counties*, we ſhall beſt know by th' *event*:
For, whether chearfully they meet and do
That *Service* which their *Call* invites them to;
Or, by a wilful *Non-appearance*, wave
That duty which the *Common Cauſe* doth crave,
It will be ſignal; and to many one
A *Teſt*, as virtual as the *Lydian Stone*:
And, likewiſe give an *Intellectual View*
Of ſome *Reſult*, which thereon will enſue
At their *next Meeting*, who to repreſent
This *Nation*, ſhall be by Election ſent.
For thoſe *Grand Jurors* are now choſen forth
Of them, whoſe Gifts, Eſtates, Degree or Birth,
Hath rankt them with the beſt; yea out of thoſe
(Excepting onely open active Foes
To this *Republick*) who have been ſuſpected
Meer *Neuters*, or elſe perſons diſaffected,

As

As well as from among them, whoſe true zeal
Hath kept them conſtant to this *Commonweal*,
That they who heartily well minded are,
Themſelves henceforward ſome way might endear
Thereto; and thereby for the future ſtand
Enroll'd among the *Patriots* of this Land:
Endow'd with all their *Liberties*, and freed
From thoſe *Diſtinguiſhments* which either breed
Or nouriſh ſecret hatred, to th' encreaſe
Of *Quarrels*, and diminiſhment of *Peace*.
And who can tell what *Providence* by theſe
(Though diffring in their *Judgments*) will now pleaſe
To make Effectual for the preſervation
Or ſettlement of *Peace* throughout this *Nation*,
When things are acted by a moderate
Expoſtulation, in a *joint Debate*?
Where ev'ry one may freely ſpeak his thought,
And when it is conſid'red as it ought,
That no man can of *ſafety* be aſſur'd,
Until the *Publick Safety* be ſecur'd.
We know, that *diffring Simples* put together,
So qualifie and ſo correct each other,
Though ſome are poyſonous) that they purge away
Malignant Humours, which would elſe deſtroy
The life of man; ſo they who formerly
Did in their *ſingular Capacity*
And *private Judgments*, ſometimes act or ſpeak
What did at leaſt endanger, if not break
The *Common Peace*; may when they gath'red are
Into one *fellowſhip*, be helpful there
To benefit their *Countrey* ten times more
Then they have been, or could be heretofore.
Yea, as the *fat Lime*, and the *barren Sand*
When they well mixed are, do make a band

To

To bind together rough or hewed ſtone,
(Which neither of them could have done alone)
Ev'n ſo by them who are *Diſſenters* now,
Our *Publick Buildings* may the firmer grow,
When they into *One Structure* ſhall be fixt,
Well qualifi'd, and rationally mixt.

This peradventure may ſome good preſage
To them who are convened to engage
Within a higher *Orb*, or ſhortly muſt
Become our *Truſtees* in a greater *Truſt*:
For he who hath conſid'red it, believes
That if thoſe *Petty Repreſentatives*,
By *loving Prudence*, ſhall prepare a way
Thereto (as in good likelihood they may)
That *Nobler Body*, which to its perfection
Are (for the moſt part) rais'd by their *Election*,
Might be ſo modaliz'd, and temper'd ſo,
That *Diſcords* into *Sympathies* would grow,
And all our *Fears* and *Dangers* in the cloſe
Quite vaniſh, to the terror of our *Foes*.

It may be thus, and will be thus, if yet
Mens *Wilfulneſs* hath left them any *Wit*:
For, why ſhould they who now may be at reſt,
Run hazards to advance their Intereſt,
Whom nothing elſe, can ſatisfie but *Pow'r*,
All others at their pleaſure to devour?
And ſpoilers of their own Eſtates become,
To make a Fortune for they know not whom?
Or ſeek to have that *Game* afreſh begun,
By which all may be loſt, and nothing won?

I hope they ſhall be wiſer, and that we
In this *Expedient* ſhall ſo wary be,
That whatſoever others may intend,
We ſhall endeavour to promote that End

We

We ought to profecute; and at the laſt
Our *Anchor* in a peaceful *Harbour* caſt.
I wiſh it heartily; and (ſince I ſee
Wiſhings are vain where no endeavours be)
That, thoſe whom it concerns, provoke I may
To ſeek this *bleſſing*, and to help make *way*
To that I wiſh for, I compos'd this *Spell*;
Let him who mov'd me to it, ſpeed it well;
And make it ſo conſider'd by this *Nation*
(Before things grow beyond conſideration)
That *Words* which to their ſafety do pertain,
May not be alwayes ſpoke to them in vain;
For they are *fools* who ſtill purſue a *Courſe*
Which makes a *fickly being* to be worſe:
And they are alſo little leſs then *mad*,
Who would exchange a *good one* for a bad:
Or put in *hazard* a *poſſeſſed Lot*,
In hope to get what never can be got.

A *Si quis*, or *Queries*, with other Verſes annexed.

Imprinted in the Year 1648.

HEre ſhould have been inſerted *Collections* out of an *Addreſs* entituled, *A Speech without door*; but it is quite loſt. The following *Si quis* preſented to the Members of *Parliament* in their *ſingle Capacities*, related to the *Author*'s particular Intereſt, and was compoſed in an unuſual mode, in hope it might have inclined ſome of them to pro-

T voke

voke the reſt to take notice of that which had been often preſented unto them in an uſual and more *ſerious manner.* Much may be thereby collected to evidence how moſt *Parliament men* ſtood affected as to the Execution of *Juſtice* about that time. This was laid down at the *Parliament door.*

That day in which Victorious *Cromwel* ſent
His firſt Expreſs *(*to your great wonderment*)*
Of *Hamilton*'s Defeat; which whilſt a *Scot*
Then living, liveth, will not be forgot;
Ev'n on that day, before your feet I ſpread
A ſad Petition, humbly prefaced
By theſe enſuing lines:

He that is proſtrate on the floor,
Lies there whence he can fall no lower;
So does this *Orator* of your.
Petitions he hath oft convey'd
Into your *hands*, yet finds no aid;
Theſe therefore at your *feet* are laid.
There let them not neglected lye,
Nor unregarded paſs them by,
But view them with a gracious eye.
And let our *Parents* not provoke
Their *Children*, till offence be took,
By which their patience may be broke.
Conſider thoſe who lye below;
For you ſhall reap what you do ſow,
And find ſuch *Mercy* as you ſow.
Refreſh their *Spirits* who are ſad;
As GOD this day hath made you glad
By thoſe *good tydings* you have had.

Among

Among the reſt, this *Beadſman* hear,
Who feels the wants which they but fear,
Who dread the effects of this *moiſt year.*
And blame him not, that thus he ſhows
His *Cauſe* as well in *Verſe* as *Proſe*,
And in a path untrodden goes:
For, ſcarce *Earth*, *Water*, *Air* or *Fire*
Enjoyes he, or wherewith to hire
That Pittance *Nature* doth require.
And men in danger to be drown'd,
Lay hold on any trifle found,
To reconveigh them ſafe aground.
Then this annexed Paper view,
And let him favour'd be of you,
As that which he avers, is true.
Or, if for what he here prefers
His *Suit*, there ſtand *Competitors*,
Let it be neither *his* nor *theirs*,
But as moſt equitable it appears.

To my *Petition* fixt, I for your view
Left this upon the *Pavement*, and withdrew,
In hope ſome kind hand would have been extended
To take it up, that it might be commended
To *free debate*. But *ſix dayes* now are gone,
And GOD ſince then the *Mercy* lately ſhown,
Hath more then doubled on you; yet here I
Still at your door unheard, unheeded lye,
And have as yet not ſo much favour'd bin
As to be told who took my Paper in.
Of private Scrutenies grown therefore weary,
I have in *publike* now ſet up this *Query*.

Your Houſe receiving notice twelve months ſince,
Of my long ſuffring, and my *Indigence*,
(Occaſion'd in your *Service*) thought it fit
To ſome *Selected Members* to commit
The finding an *Employment* to ſupply
Subſiſtence, till my great neceſſity
Might be removed, by diſcharging that
Which is to me yet owing by the *State*.
I (having long without ſucceſſe attended)
Stand at this preſent by them recommended
Unto a *Place* nam'd, wherein there appears
With me, nor few, nor mean Competitors;
And ſome (to vacate your intent thereby)
Have alſo term'd it a *Monopoly*.
I humbly make Queries.

'Firſt, Whether he that's well known to have bin
'Foe to the Cauſe you are engaged in,
'Standing Competitor with him that's known
'To hazard for it all that was his own,
'Can be preferr'd without a wrong to you,
'And an entrenchment on the other's due?
'Next, Whether a Competitor defam'd
'For breach of Truſt (by whomſoever nam'd)
'Ought rather by your Votes to be befriended,
'Then he who to your Houſe is recommended
'By her own *Members*, and 'gainſt whom no man
'Exhibit juſtly an *Impeachment* can?
'Then whether he your Grace deſerveth beſt,
'Who hath for you loſt all his Intereſt
'In *outward things*; or they whoſe wealth is more
'Since our *diſtractions* then it was before?
'And laſtly, Whether ought may be compris'd
'Among things judg'd to be *Monopoliz'd*,
'When

'When all the *Profits* which from thence ariſe,
'Are brought into the *Publick Treaſuries*,
'And whereof neither *one alone*, or *few*,
'But all men likewiſe have their proper due?

Conſider well, I humbly pray of theſe
Few *Queries*; and then do as you ſhall pleaſe.
For, though my hopes in theſe poor Suits may fail,
I ſhall in what is my chief *aim* prevail.
Yea, ere this *Land* hath Reſt, a day will be,
In which there ſhall be ſome regard of me;
And then, that which is now perus'd with Jeers,
Shall fill their *ſcornful Readers* full of fears.

Theſe Verſes *next following, were upon the ſame Occaſſion preſented to ſeveral Members of the* Houſe of Commons, *repairing thither the* 23d *of* December 1648, *being the next day after their* Humiliation, *with an Imprinted* Petition *thereto annexed.*

THey who at *Rich mens* threſholds begging lye,
(Though long neglected)wil prolong their cry
Till they an anſwer get, and ſo will I.
I know it is not *Eight and thirty year*
Since firſt I was an humble Suiter here;
And yet to me it ſeems as if it were.
Dayes, Months and *Years* I ſadly waiting ſtand,
Yet no man ſpeaks a *Word*, none lends a *Hand*
To help me, though but *Juſtice* I demand.

And

And therefore, ſuch as know me, and my *Caſe*,
Obſerve it to the ſcandal of that Place,
Whoſe guilt I bluſh for, as my own diſgrace.
But now I hope the *Pool* which heretofore
Cur'd ſome days *none*, or *one*, (and few days more)
Is mov'd ſo, that *one day* will cure a *ſcore*.
And that he proſecutes not his *Affairs*
Unſeaſonably, who to a Means repairs
New ſanctified, with *Faſtings* and with *Prayers*.
Excuſe me then, that thus I do forelay,
And (as it were) arreſt you in the way
Unto the Houſe of *Parliament* this day.
And (whatſoe're this morning is deſign'd
To be debated there) ſome minutes find
To hear that *Prayer* which is herewith join'd.
Yea, ſpare a little time to do him right,
Who (having ſerv'd you with a heart upright)
Seeks but his *own*, that you enjoy it might.
For, 'tis a loſs to you, that he or they
Who could, and did for you *lend*, *give* and *pay*,
Should ſcarce have bread ſufficient for the day.
And 'tis to your diſhonour too, that ſuch
Who to ſecure you, *Goods* nor *Lives* did grutch,
Should want, whilſt your *betrayers* are grown rich.
If you in your *Grand Work* the worſe ſucced
For doing of this *Charitable deed*,
Leave me hereafter quite out of your *Creed*.
Or, if they long thrive, who as heretofore
Shall ſtill defer to hear and help the poor,
Kick me and my *Petitions* out of door.
'Tis now within your Walls, and I expect
It will be there this day with good effect,
Though ſome ſhould think it merited neglect.

For,

For, of that *Criſis* 'twill a ground-work be,
Whereby I ſhall undoubtingly foreſee,
What will become of *other men* and *me*.
Things preſent at ſome points of time foreſhew
Things future; and unleſs miſtake I do,
That which this day produceth, will do ſo.

That which was predicted in the laſt lines, hath accordingly ſucceeded, and juſtly; for that expreſſed in the *Petition* annexed to the preceding Verſes, was in effect that which next follows.

The Effect of the Author's Petition.

IT ſhewed, That after ſeveral *Accompts* upon Oath examined, ſtated and reported by the *Commiſſioners of the Navy*, an *Ordinance* was paſſed the 22*d* of *March* 1647, for payment of 1681 l. 15 s. 8 d, out of the *Exciſe in Courſe*, without *Intereſt*, which was to that day wholly unpaid, though 60 l. had been ſpent in ſoliciting for it, and *Intereſt* had alſo been paid by him for 700 l. thereof, which was by him borrowed for the *Parliaments* Uſe, upon credit of the Warrant from the *Committee of Safety*, in *May* 1643, for immediate payment of 1327 l. wholly unpaid to that day. That he had alſo no recompence for 57 l. reſpited upon the *Publick Faith* by the *Committee of Accompts*; nor for that money (though allowed to others) which was deducted of his Pay, for *Trophies*. That whereas 1800 l. was upon another *Accompt* granted by an *Order* of both *Houſes*, *March* 15, 1647, out of *Delinquents*

linquents Eſtates to be diſcovered at *Haberdaſhers-Hall*, that *Order* brought on him coſt and trouble, without benefit; and that what he was poſſeſſed of by orderly ſeizures, was taken away again by *Compoſitions* at *Goldſmiths-Hall*, and by other *Committees*, to his damage and diſgrace, inſtead of benefit. That it being proved alſo upon Oath, how he was damnified (about ſix years then paſt) by the loſs of his *Stock*, his *Leaſe*, and an *Employment* which might probably (for ſixteen years to come) have produced 400 l. *per an.* That though recompence was promiſed by the *Parliament*, his repair was nevertheleſs neglected, till he had ſpent all ſuperfluous things in his poſſeſſion, and was impriſoned for what he had borrowed, as aforeſaid, for the *States Service*, till he was compelled for diſcharge of that Debt, to ſell 40 l. *per an.* in *Reverſion*, and 100 l. *per an.* in *Poſſeſſion*, for certain time to come; which, with a little *Houſhold-ſtuff*, was all the Eſtate he had then left. More might be alledged of this Petitioner's Loſſes; but he hath had *patience* to *ſuffer*, more then you have *leiſure to hear*.

In conſideration of the premiſſes, he humbly prays, that the ſaid 1681 l. 15 s. 8 d. may be paid with *Intereſt*, as allowed to others. That the 700 l. borrowed for the *State*, and for which he hath paid *Intereſt* five years, may be made payable accordingly, with the 57 l. reſpited, and the 300 l. by him already diſburſed; as alſo the ſaid 1800 l. made payable by the ſaid *Ordinance of both Houſes*, the 22*d* of *March* 1647, out of the *Exciſe*, or out of Compoſitions at *Goldſmiths-Hall*, with Intereſt, until all ſhall be paid, to relieve his Wants, to proceed with his *Contracts*, and to diſoblige him from his *Creditors*,

To

To this effect was the annexed *Petition*; but all this was neglected, ev'n when the Petitioner was thereby constrained to live upon Charity, (as appear'd by his *Poem*, called *Westrow revived*) until GOD providentially beyond his hope, almost in a miraculous way, enabled him to purchase a considerable Estate, by means of their acting against him, who thereby intended their own benefit and his ruine. And that Estate was also lost again by their *self-seeking* and *Injustice*, who thereby lost likewise their Power, as that Petitioner often predicted it would come to pass. For, after preferring the foregoing *Petition*, the said *Parliament* sold unto him a *Mannor* worth about 300 l. *per an.* in consideration of a part of his Debt, and of about 1600 l. more by him paid. The Deeds were sealed, Possession delivered, and he enjoyed it a while; nevertheless they sold it again to a *Member* of their own, who pretended to a concealed Mortgage thereof, (probably forged) whereupon by a *suit in Law*, this Petitioner was ejected without any satisfaction, having lost, besides his *Purchase*-money, about a *Thousand Marks* in charge of Suit, with other inavoidable Expences, and the loss of the whole *Purchase*, without likelihood of one penny towards satisfaction for ever. Moreover upon further consideration, the *Parliament* allowed Interest for the aforesaid 1681 l. 15 s. 8 d. charged upon the Excise, with 300 l. formerly due for *Interest*; which 300 l. with much difficulty was procured by *Oliver Cromwel*'s Order; but all payments out of the *Excise Office* being retrenched for the *Publick Service*, the Petitioner having forborn that great sum almost twenty years, never received more of the *Interest*

V or

or *Principle-money*, and the ſaid *Parliament* being quite diſſolved, gave over that Debt as quite loſt for ever; yet he loſt not all, for he had thereby a true *feeling* of that whereof he had experience formerly by *ſight* and *report* onely; as alſo both of GOD's *Juſtice* and *Mercy*.

The Tired PETITIONER.

THis being a *ſingle ſheet*, was imprinted without a *date*, about the ſame time with what laſt precedes; and offers to remembrance ſome neglects not inconſiderable. But it may be thought by many, that this *Author* hath in theſe, and the *Verſes* next foregoing, inſiſted too much in particulars relating to himſelf; therefore this ſhort excuſe was added. He was (as he believeth) providentially engaged by *Publick Services* interwoven with his *private Affairs*, that he might have means and opportunities to gain a *perſonal Experience* of the chief Tranſactions in thoſe times; which if he had taken up on *truſt*, and by *report* onely, he could not have been ſo aſſured of, as by being made ſenſible how thoſe *perſons* were qualifi'd, by whom the *Work* then in hand was carried on; nor what *Occaſions* were from time to time juſtly offer'd, to proſecute that which he thought pertinent to his duty in relation to GOD and his *Countrey*, as he did, and might do by *knowing*, and being *known* to moſt *perſons of Quality*

lity then active in thoſe *Publick Affairs*, with which his *private Concernments* were linked throughout the progreſs of that *Parliament*, from the ſtrange and unexpected *beginning* thereof, to the no leſs ſtrange *end* of it. For by his *perſonal ſufferings* under that *Power* above twenty years, with little Intermiſſion, (notwithſtanding his faithfulneſs thereunto) it did the better appear how great many of their *Grievances* were, who had neither that likely means either to proſecute *Remedies*, or to make them ſo well known; to prevent the like heedlefneſs and want of compaſſionating private mens Oppreſſions hereafter; This he hopes will ſufficiently Apologize for him to all rational men; and therefore here ſhall be added ſome part of that which he offered upon the forementioned occaſion, to thoſe Members of *Parliament* whom he thought his Friends.

Sirs, if this *Paper* find you (who to me
Are not ſo fully known as you ſhould be)
It comes to move, that my *Petitions* may
Obtain your *Anſwer* without more delay;
Leſt by *attendance* (as my Neighbours do)
With my *Eſtate*, I loſe my *Patience* too.
For, I have waited, and endur'd ſo long,
That no *Reſult* can do me greater wrong
Then *lingring hopes*; and were I quite undone,
I poſſibly another courſe might run
To be repair'd again, ere I obtain
That *Benefit* which I had hope to gain:
Or, elſe might find ſome other likely way
To fit me for the part I have to play.
Some ſay my *Friends* are more then I do know;
And I am hopeful that it may be ſo:

For, if kind language and much complement
Are ſigns thereof, nor *Chriſtendom* nor *Kent*
Knows any man who may himſelf apply
Unto your *Houſe* with better hopes then I:
But, if by *real deeds* it muſt be known
What *Friends* I have, their number ſmall is grown:
Or, elſe their *Pow'r* attaineth not unto
Thoſe friendly offices they wiſh to do:
And peradventure they obſtructed be
In their endeavours, by defects in me.
It may be 'tis obſerv'd I want *Relations*,
Gifts-qualifying, or thoſe Commendations
That ſhould advance my *Suits*; & which might make
Thoſe active who mens Cauſes undertake;
And I half think it ſo; for ere this day,
Some one or other elſe had gotten way
For my *Petitions*; or appeared able
To make my *Suits* and *me* conſiderable:
Since others who have neither *loſt* nor *ſpent*,
Nor for the *Publick* hazarded or lent
Life, *Limb* or *Money*, find means to be heard
With expedition, and with good regard.
But hitherto my hopes do not ſucceed
According to my *ſuffrings* and my *need*.
Two Months upon *one Suit* I have beſtown;
Upon a former, thrice three Months and one;
Upon *another*, *four times three and nine*;
Yet ſtill ſome other *Cauſe* out-juſtles *mine*:
And ev'n by *favours* hitherto obtain'd,
More *Miſchiefs* then *Advantages* are gain'd;
Becauſe in th' *execution* they have wanted
That *influence* whereby they firſt were granted.
This, with uncrazed patience I can bear
So long as my deſires delay'd appear,

By

By thoſe Affairs which profitable be
Unto the *Publick*, though they hinder me;
Since whilſt that thrives, I cannot be bereft
Of all my hopes, nor comfortleſs be left.
But, if I ſtill perceive my *Suit* delay'd,
Or croſt, for *private ends*; I am afraid
My *Grievances* will make my *Plaints* outroar
The Cries of all the Women at your door.
Preſerve I would, according to my might,
My *Private Freedoms* with our *Publick right*;
And, *wiſe men* will conſider, that unleſs
They heed ſome time, a *ſingle mans* diſtreſs,
(At leaſt in his extreams) that *one* by *one*,
The *Generality* may be undone:
And that a bruiſe upon the ſmalleſt toe
May gangreen to the bodies overthrow.
In me (although my *Suffrings* are deſpis'd)
The *Common Grievance* is epitomis'd;
And, as this day the *Kingdoms Cauſe* doth lye
Diſtreſt between two *Factions*, ſo do I:
For, what ſome would have granted for *my ſake*,
Is croſt for their ſakes who the motion make;
Becauſe but few men are by thoſe made ſtrong,
With whom they ſide not both in *Right* and *wrong*.
But whatſoever ſhall to me betide,
Whether my *Suits* be granted or deni'de,
By your endeavourings; it ſhall not wreſt
My thoughts for any *private Intereſt*,
To murmur at it; ſo you will befriend
My *Suit* ſo much, to bring it to an end:
That from your *Labyrinths* I may retire,
And be again at leiſure to enquire
What will become of *me*; and what of *Them*
Who take the *Courſes* which good men condemn:
For

For to retreat, and gotten ground to yeild.
Is otherwhile the means to win the field;
And he that would turn *Floods* another way,
Muſt dig his *Drain* before he builds the *Bay.*

He that hath *Money* to promote his Ends,
Needs neither ſtrain his *Wits* nor tire his *Friends.*
He that hath *Friends* his matters to contrive,
May (though he have nor *Wit* nor *Mony)* live.
He that hath *Wit,* and wants the other *twain,*
May live, but not without ſome *want* and *pain.*
He that hath *two* of theſe, and wanteth *one,*
Cannot be very rich, or quite undone.
He that hath all of theſe, might be a *King,*
Were he ambitious to be ſuch a thing;
And he that is depriv'd of all theſe three,
May be as happy as I ſeem to be.

SE DEFENDENDO.

Imprinted without Date.

THis was an *Apology* written by the Author in Proſe, to vindicate himſelf from ſuch Aſperſions as had been injurioufly, and without any probable Cauſe caſt upon him by Malicious Detractors, as well to hide the unjuſt dealing with him, as to diſparage his Endeavours relating to the Publick Service. It contains many particulars, which being timely well heeded, might have prevented ſuch miſchiefs and diſadvantages as afterward befel, and continue to this day. The *date* is not mentioned in the *Imprinted Copies*: But the time may be well enough known

known by the *Contents*. The matter is such as cannot be abreviated without dismembring and making the whole invalid; and therefore the Book is referred to their perusal unto whose hands it may come.

JUSTITIARIUS JUSTIFICATUS,

Imprinted without Date.

THis is also an *Apologetical Discourse*, the imprinting whereof is very well known to some; For, it was burnt by the hand of the *Common Hangman*; and the *Author* (though he neither published it, nor intended the distributing thereof to any but Members of *Parliament*, to whom cognizance of the *Cause* most properly pertained) was both *fined* and *confined* for it, neither being called to answer for himself, nor having knowledg of his *Impeachment*, until sentence was past against him. But his *Innocency* was so well known to the greatest number of the most conscientious Members of that *Parliament*, whereby he was censured, that (though the *Accusation* was brought in early in the morning, upon a day set apart for debating a Cause relating to the *Scots)* so many of the said *Members* then present, so abominated what they perceived to be then intruded; that the whole day was spent before the *Authors* Enemies could prevail against him: So many of them also, had been ear and eye witnesses, of an impudent injustice, whereby he was oppressed by their *Committee of Examinations* in another Cause;

Cauſe; that it occaſioned the Voting down of that *Committee*, within a day or two afterward: And the ſame Parliament, upon better Conſideration, having alſo made trial of the *Authors* patience in ſuffring, about the ſpace of a whole year, diſcharged him both from the ſaid *Fine* and *Impriſonment*, without his Petitioning or Mediation for it: For, at that time his Friends by Gods Providence, had a ſeaſonable Opportunity to move on his behalf, there being a conſiderable number then preſent, who were jealous to do *Juſtice*, and diſcharge the *Truſt* repoſed in them by their *Electors*.

This is all that ſhall be inſerted touching the contents of that Book; becauſe, there are perſons therein mentioned by *Name*, whoſe failings he deſireth may be forgotten, in hope they are as truly to him reconciled, as he is to them.

VOX PACIFICA.

Imprinted 1645.

THis was a *Voice* tending to the *Pacification* of Gods wrath, and to make ſome ſuch *Propoſals* as might help to reconcile thoſe by whom the *Common Peace* was infringed; and offered many particulars to conſideration, which are ſtil as needful, and as much neglected now as at that time. It conſiſts of four *Cantoes*, containing about 200 Pages, two *Cantos* more being intended, but not finiſhed, becauſe

cauſe the *Author* thought his labour would be quite loſt, here are inſerted a few *particulars*, in hope it may invite them to whoſe hands the Book comes to peruſe it at large. In the Page before the *Title*, and engraven *Frontiſpiece*, the meaning of it is thus expreſt.

A *Trumpet* ſounds a Parlee to this *Iſle*,
And over it a *Hand* diſplaies the while
A *Flag of Peace*, that this *new* Sign at door
May draw you on to ſee a little more.
We hung it forth, that theſe beſotted *Nations*
May heed the ſeaſons of their *Viſitations*.
And grow more careful to conform their wayes
To what this *Voice*, and their *known duty* ſayes;
Though yet the moſt, our *words* no more have markt,
Then if a *Cat* had *mew'd*, or *Dog* had *barkt*, &c.

The Epiſtle before the ſaid Book, intended to the *King*, *Parliament* and *People*, thus begins.

Not to Petition *King* or *Parliament*,
Or court the *People* ſuit with his intent
Who ſends out this; nor is he come to crave
Your Favours, or your Patronage to have.
It is almoſt too late; and 'twas too ſoon:
At this time therefore, he expects that *Boon*
From one who better knows him, and from whom
This *Voice* doth both to ſight and hearing come:
He, had he alwayes thus reſolv'd, had loſt
Leſs labour, and eſcaped with leſs coſt.
He hath no will to flatter; if he had,
To flatter at this time, were to be mad.

And peradventure alſo, he hath now
As little *cauſe* as mind to flatter you.
Yet, that the ſame affection may appear
With which by him you alway ſerved were ;
And that he may not give a juſt offence
By ſeeming careleſs of the Reverence
Belonging to your *Grandure*, he profeſſes,
That meerly for the ſake of theſe Expreſſes,
The freedom of *bold Language* he aſſumes, *&c.*

The *News* he brings, though thus declar'd it be,
Will warrantize the *Speaker* to be free;
And, if it be deſpiſed, he conceives,
Some will ere long grow bold without your leaves,
To make you hear with ruder Complements,
A blunter Language, and to worſe intents :
For dreadful things are murmur'd; and unleſs
Men more conform to that which they profeſs,
You'l find at laſt, he dareth without fear,
To ſpeak more *Truth* then many dare to hear.
What ever he or his rude Language ſeems,
Your perſons none more loves, or more eſteems;
None ſeeks your Honour or your Safety more
Then he doth now, or hath done heretofore.
None oftner his own blame hath ventur'd on,
That others might not wholly be undone.
He hath no aim herein at ought which tends
To his own perſonal or private ends.
And thus profeſſeth he, that you might grow
The more advantag'd by believing ſo;
And that his purpoſes no other are,
Then he profeſſeth, plain it will appear
To men of Ingenuity and Wit,
Who weigh what's paſt, with what henow hath writ.
For

For whoſoe're hath obſervation took
With what impartial freedom he hath ſpoke
The *Truth* to each ſide (ſparing Friend nor Foe)
(Nor caring who diſpleas'd or pleas'd ſhould grow)
Can never draw a falſe *Concluſion* thence,
Without much folly, or much impudence.
Be wary therefore that this *Voice* you heed,
Before to any *Cenſures* you proceed
Condemning It, or *Him* from whom it came,
Leſt you your ſelves incur the greateſt blame.
For if this *Voice* be welcome to your ear,
The bleſſed *way of Peace* it ſhall prepare;
And you ſhall by the Charmings of this *Song*,
Perceive the rage of *War* allay'd ere long:
The wicked *Spirit* ſhall be conjur'd down,
By whom the Seeds of *Diſcord* have been ſown.
The *Haggs* and *Furies* which have danced here,
No longer to affright you ſhall appear;
But all the ſacred *Virtues*, and the *Graces*,
Shall beautifie your deſolated Places.
But, if this *Voice* you either ſhall contemn,
Or him for ſpeaking it, (what ere he ſeem)
Time ſhall, by GOD's permiſſion, ſpread the ſame,
In ſpight of your detractions to your ſhame,
To bear a teſtimonial of your Crimes,
And your Impenitence, to future times;
Or, for a warning to thoſe yet to come,
Or to exalt GOD's Juſtice in your doom;
The leaſt of which will yeeld a rich Return
For all his pains, though his good will you ſcorn.

Page the 39*th*, after many fore-expreſſions by way of preparation, in order to what was intended by that *Poem*, this follows.

You look for *Peace* (and he who well could ſing
That *Song*, deſerveth highly to be priz'd)
But, what can hither ſuch a *Bleſſing* bring,
Whilſt moſt Conditions thereof are deſpis'd?
Or, what as yet have they to do with Peace,
Whom their *Corrections* move not to repent?
Whilſt wickedneſs doth rather more encreaſe,
Then ſeem abated by their *Chaſtiſement*?
Who can expect that fretting *Corroſives*
Shall be removed from a feſt'ring ſore,
Until the skilful Surgeon firſt perceives
It may with healing-ſalves be plaſtred o're;
Unleſs he rather hath a mind to ſee
The *Patient* quite deſtroy'd, then cur'd to be?

How few are yet obſerv'd, whoſe former courſe
Is better'd by thoſe Plagues which now lie on them?
How many rather do appear the worſe,
And to be more corrupt then we have known them?
In what perpetual broyles are they involved
Who for the *Publick Welfare* moſt endeavor?
How friendleſs are they who ſeem beſt reſolved,
And in good Reſolutions do perſever?
Howmany into *Parties* quickly band,
A queſtioned *Delinquent* to protect?
How few men for that *Innocent* will ſtand,
Whom Malice doth accuſe, or but ſuſpect?
And, who now lives, and loves the *Common Right*,
Who ſuffers not ſome inſolent deſpight?

Though

Though moſt men ſee deſtruction hanging over
Their giddy heads; their Tragedy begun,
And round about them nothing can diſcover
But univerſal Ruine drawing on:
Ambition, *Malice*, *Avarice* and *Pride*,
Self-will, *Self-love*, *Hypocriſie* and *Guile*,
As arrogantly ſtill on Horſe-back ride,
As if no Plague had ſeized on this Iſle.
This man for *Place*, that ſtriveth for *Command*,
Pretends the *Publick Weal*, but ſeeks his *own*;
And cares not, if he profit by the hand,
If *Law* and *Goſpel* too, be overthrown.
And he who their *Preſerver* would become,
Finds furious Foes abroad, and worſe at home.

In ev'ry Shire, in ev'ry Town and City,
This *Kingdoms Diſcords* are epitomiz'd,
In ev'ry Corporation and Committee,
Some Engine of *Diviſion* is devis'd.
Occaſions daily ſpring; each man engaging
To ſide with, or ſtand leanning to ſome *Faction*,
And by new quarrels more and more enraging
Their Fury, to the heightning of Diſtraction:
An *Emblem* of which madneſs he might draw,
Who ſaw within an old thatch'd Barn on fire,
Poor beggars quarrelling for lowſie ſtraw,
(Or Dunghil rags or clouts rak'd from the Mire)
Who wil not heed their harms, or ceaſe to brawl,
Until the *Flame* conſumes Rogues, rags and all.

How can *calm Peace* be timely wooed thither,
Where men grown beaſt-like are in theirdiſſenſions;
And where the means of knitting them together,
Are ſtill occaſions made of new contentions?

How

How can theſe Iſles have peace that are ſo vitious,
And who have Factious Spirits rais'd in them
As wilfully diſpos'd as thoſe *Seditious*,
Who brought deſtruction on *Jeruſalem*?
How can they look for *Peace*, while they contrive
Deſigns enlarging ſtill their diſcontent?
Whilſt *Policy* doth wedges daily drive
'Twixt ev'ry Joint, to make a cureleſs Rent?
And, whilſt to mend the breaches of this Land,
There's nothing brought but peble ſtones & ſand?

How can theſe miſerable Iſles have Peace,
Whilſt *Juſtice* nor *Compaſſion* find regard?
Whilſt they who ſhould protect, do moſt oppreſs;
When *ſin* ſcapes *blame*, and *Virtue* wants *reward*?
How can he hope for *Peace*, who would enjoy
His *Will* on any terms, and for the *ſhade*,
The *Subſtance* of thoſe *Mercies* quite deſtroy,
Which might by patient induſtry be had?
Or how can he be worthy of that bleſſing,
Who knowing how much it hath lately coſt
In blood and treaſure, lets the repoſſeſſing
Of that dear Purchaſe, for a toy be loſt?
And doth for evermore himſelf undo,
To ſatisfie his luſt a year or two?

Who knoweth not, that more dread moſt men have,
Leſt of *Eſtate* or *Perſon* they ſhould loſe
The loved Freedoms, then to be a ſlave
To him whoſe Tyranny the ſoul undoes?
You chiefly for ſelf-ends give, lend and pay;
To that intent ſtrict Covenants you make;
To that end you ſometimes do faſt and pray;
To that intent much care and pains you take.
Yea,

Yea, many goodly things to that intent
You often do, and many moe intend;
But your Peace-offerings all in vain are ſpent,
Till you direct them to their proper end,
And till the *Peace* which you deſire to make,
Shall be deſir'd for *Truth* and *Conſcience* ſake.

Who ſees not, that a *Peace* you now deſire,
For nought but that you might again enjoy
Your Luſts, and to thoſe Vanities retire,
Wherein you did your former dayes employ *?*
Who ſees not, that like to thoſe *Iſra'lites*
Whom from th' *Egyptian Bondage* GOD redeem'd
You have the pleaſing of your Appetites
Much more then your *Deliverer* eſteem'd ?
Their Garlike and their Fleſh-pots left behind,
They thought on more then on their ſervitude
From which they came; & more then they did mind
The *Wonders* and the *Mercies* which GOD ſhew'd.
And you have acted as in imitation
Of that perverſe and fooliſh generation, *&c.*

After the mentioning of many other Actings and Omiſſions obſtructive to *Peace-making*, he proceeds, Pag. 49.

Aſſoon ſhall he who Weſtward alwayes goes,
Meet him that ſtill an Eaſtward point doth ſteer,
As your two *Factions* in a firm Peace cloſe,
Till they in their chief Aims approach more near.
For th' one is bent the other to enſlave;
The other is reſolved to be free :
The laſt would keep what GOD and Nature gave ;
The firſt would ſeize what ought not theirs to be:
And

And theſe from reconcilement are ſo far,
That all their kindneſs is but to betray:
When moſt they talk of *Peace*, they purpoſe *War*;
When they embrace, they mean to ſtab and ſlay.
And when perhaps you think the War is done,
The greateſt Miſchiefs will be but begun.

For as yet nor th' one, nor th' other ſide,
Nor *King*, nor *People*, *Commoners*, nor *Peers*,
Nor *Flocks*, nor *Shepherds* have the *Courſe* yet tri'de
By which you can be ſaved from your fears.
A *Treaty* might compleat it; but, before
You venture that, you muſt be fit to treat:
For then the Work were half way done, and more;
And till that be, no ſtep you forward get.
In heat of Quarrels, nothing done or ſpoke
Can reconcile; a Friends words move you not:
The more you talk, the more the peace is broke,
Till you your loſt conſidering Caps have got:
Till your hot *blood* is cool'd, till rage is gone,
And *Reaſon* doth examine things alone.

Then peradventure, *&c.*——

See further, Page 51.

Until both parties do at leaſt agree,
In all thoſe *Common Principles* whereby
Human Society preſerv'd may be
With *Natures Rights*, and *Chriſtian Liberty*,
All *Treaties* will be miſchievous, or vain,
To men adhering to the better courſe;
For, by ſuch Treatings, *Politicians* gain
Advantages to make your being worſe:
Yea,

Yea, by that means theſe find occaſions may
To gain, or give intelligence; to make
New Plots and Friends; to haſten or delay
As cauſe requires; and other wayes to take
For their avail; which elſe they had not got,
And which true honeſty alloweth not.

This Precaution is added, Pag. 139.

Take ſerious heed that zeal to *Innovations*,
Or cauſeleſs fears or hopes incline your mind
To ſubjugate theſe *Kingdoms* and theſe *Nations*
To Governments of any Foreign kind:
But rather uſe your utmoſt diligence,
To rectifie thoſe things that are amiſs
In that which is eſtabliſht; and from thence
Caſt and purge out what ever therein is
Repugnant to thoſe *Charters* which by *Grace*
Or *Nature* were confer'd; and let your care
Be ſo to ſettle all, that you make place
The Throne of *Chriſt* among you to prepare:
Leſt when his *Kingdom* comes, you muſt be fain
To pluck your *new devices* down again.

Take likewiſe heed you no juſt means neglect,
Whereby the *King* may be recall'd, and wonne,
GOD's Honour, with your Safety to reſpect,
And do the duties he hath left undone.
For, by rejecting Him, how juſt ſoe're
The Cauſe may ſeem, you ſhall delay the *Peace*
That is deſir'd, and make the Quarrels here
With much more difficulty to decreaſe.
But, if your *Prudency* ſhall win him home,
And he return ſincerely to his Charge,

It ſhall a bleſſing to theſe Iſles become;
Your Honour and your Joy it ſhall enlarge.
And as *Chriſt*'s Vice-Roy he ſhall ſit upon
A Righteous and an everlaſting Throne.

Walk therefore prudently in this ſtreight path,
And turn not to the left hand or the right:
That *Pow'r* which God to you committed hath,
Improve for him according to your might;
Him in the reaſonable Means attend
With *Faith* and *Patience*, that he may at laſt
Your *King* new moulded back unto you ſend,
Or him out of his ruin'd Kingdoms caſt.
If his miſactings timely he repent,
GOD will reſtore him; and if you amend,
Then that which hitherto hath made a *Rent*
Betwixt you, ſhall in ſweet agreement end.
If both *conform*, both ſhall true *Peace* enjoy;
If both be *wilful*, GOD ſhall both deſtroy, *&c.*

See the 198*th Page, where it thus follows.*

Let ſerious care be took, and quickly too,
That her due Rights the *Commonwealth* enjoy:
That *private men* their duties better do,
Leſt they by their *diviſions* all deſtroy.
Let not thoſe fooliſh Toyes who do beſot
Themſelves with arrogance, preſume to prate
As if a *Parliament* had them begot
To be now Heirs apparent to the *State.*
Permit you not *Religious Melancholly*,
Phlegmatick Avarice, or *Zeal Cholerick*,
Nor ſuffer an Exceſs of *Sanguine folly*
Tomake both *Church* and *State* grow deadly ſick,
Or

Or rather mad, and in their mad diſtractions
To tear themſelves into a thouſand Fractions.

Let not your *King* and *Parliament* in one,
Much leſs *apart*, miſtake themſelves for that
Which is moſt worthy to be thought upon,
Or think they are eſſentially the *State*.
Let them not fancy that th' *Authority*
And *Priviledges* upon them beſtown,
Confer'd were to ſet up a *Majeſty*,
A *Power* or a *Glory* of their own.
But let them know, that for another thing,
Which they but repreſent, and which ere long
Them to a ſtrict account will doubtleſs bring,
If any way they do it wilful wrong:
For that indeed is really the *face*,
And they but as the *ſhadow in a Glaſs*.

Moreover let them know this, that if either
They ſtill dividing, grow from bad to worſe;
Or without *Penitence* unite together,
And by their ſin provoke him to that courſe,
GOD out of their *Confuſions* can and will
Create a *Means*, and raiſe a *Lawful Pow'r*
His Promiſe to his People to fulfil;
And his and their *Oppoſers* to devour.
Yea, bid both *King* and *Parliament* make haſt,
In penitence united to appear;
Leſt into thoſe Confuſions they are caſt,
Which will affright them both, yea make them fear,
And know there is on Earth a greater thing
Then an unrighteous *Parliament* or *King*.

Becauſe the *Poem* is large, and hard to be gotten, to ſupply that defect, here are added the *Contents* of every *Canto*, as they are in the imprinted Book.

The Contents of the Firſt Canto.

Firſt, here is to your view prefer'd,
When, where, and *how* this *Voice* was heard:
What kind of *Muſings* were the ground,
What Worlds and Wonders may be found
Within *our ſelves*; what ſafe *Retreats*
From thoſe Oppreſſions, Frauds and Baits
Which are without; how little fear
Of Terrors which affright us here:
How plainly there a man may ſee
The Villanies that acted be
For *private Ends,* with feigned ſhows:
How general *Corruption* grows:
Why to acquaint you with this Voice,
GOD by ſo mean a man makes choice.
Then ſhews how our great hopes deceive us,
And prayes his aid who can relieve us.

The Contents of the Second Canto.

This *Cantoes* Preface being done,
The *Voice* to theſe effects goes on:
Tells how unworthy we are yet,
For *Peace* deſired how unfit:
How vain, how harmful *Treaties* be,
Till both ſides in one *Third* agree;
And (laying by ignoble Ends)
Uſe likely means of being friends.

Shews

Shews that the *Peace* which moſt purſue,
Will be nor permanent, nor true :
Then that ſome *Cures* may be appli'de,
Declares what Parts are putrifi'de,
Which muſt be purg'd without delay,
Or cauteriz'd, or cut away,
If we will, ere it be too late,
Repair this weak, this dying *State.*

The Contents of the Third Canto.

Here, whether you be pleas'd or no,
This *Author* maketh bold to ſhow
That portion of his private wrongs,
Whoſe knowledg and receſs belongs
To *Publick Intereſt*; that her eye
May through his *wounds* her *ſcars* eſpye.
The *Voice* then ſpeaks again, and ſchools
In him, all other froward fools,
Who with impatiency do vent
Their private wrongs, or diſcontent ;
And look their *Trifles* ſhould be heard,
When *Kingdoms* cannot find regard.
It ſhews our *Senate* blamleſs is,
Of many things which are amiſs :
And where the fault and fountain lies
From whence our preſent Plagues ariſe.

The Contents of the Fourth Canto.

Whilſt here the *Author* doth recite
His *Muſings* after *Naſeby Fight*,
The *Voice* returns, and doth begin
To tell us what muſt uſher in

Exiled

Exiled Peace: Then told are we
How kept our *Vows* and *Covenants* be:
How we *Reform*, and *Faſt*, and *Pray*,
What *Thankleſneſs* we do repay.
What muſt in general be done,
What by each *individual* one.
What Courſe both *King* and *People* take,
Ere they their *Peace* with GOD ſhall make.
What he expecteth from theſe *Nations*,
From *Cities*, *Towns* and *Corporations*;
And ev'ry Houſe in ſome degree,
Before true *Peace* will ſetled be.

Carmen Expoſtulatorium,
Imprinted 1647.

THis was intended to prevent the engaging theſe *Nations* into a *Second Warre*, when the dividing of the *City* and *Army* was then by ſome endeavoured, and likely to be effected.

The ſame *Precautions* are at this day pertinent to conſideration; and are therefore here abreviated.

Though I have written heretofore in vain,
And may do now; yet I will write again,
In hope that what by *Reaſon* and by *Rime*
Was not effected, may be done in *Time*;
And, that although my pains be loſt to ſome,
It ſhall not fruitleſs unto all become.
Hark!

Hark! how the Drums beat, & the Trumpets are
Sounding Alarams to a *Second Warre*
Before the firſt is done; and whilſt yet green
The wounds upon your bodies may be ſeen.
Behold, that which was coming long ago,
Draws now ſo near, that none ſhall need foreſhow
What at the laſt will thereupon enſue:
For we without a *Glaſs* may plainly view
Such things in kenning, that unleſs our GOD
To them ſhall pleaſe to ſet a period,
(Or make ſome ſuch *diverſion* as no man
Conjecture of by any Symptome can)
An *Univerſal Plague* will on us ſeize,
Inſtead of Remedies for our Diſeaſe.
How then can I in time of need withhold
That which my Conſcience tells me ſhould be told?
Why ſhould I keep thoſe *Premonitions* back,
Which I conceive my Friends at this time lack?
A poor mans Counſel once (as we hear ſay)
Did ſave a City; ſo perhaps this may.
Excuſe me therefore if (much grieved at
Your raſh proceedings) I expoſtulate
Concerning that, whereby it ſeems to me
The War may now again renewed be.
Renowned *Citizens*, what do you mean
To make your *City* the unhappy Scœne
Whereon there ſhall in probability
Be acted now the bloodieſt Tragedy
That ere this Iſland ſaw? are you grown mad?
And is there no *Phyſician* to be had
For this diſtemp'rature, but muſt it here
Be *Cuckow-moon*, or *Dog-dayes* all the year?
Have you no Drugs that may loſt wits reſtore?
Can *Patience Herbagrace*, nor *Helebore*,

Nor

Nor any other Simple or Confection,
Work out that noyſome humour and infection
Which hath beſotted you, till ye grow fit
For *Bedlam*, where are no ſuch mad men yet?

Page 3, *it thus follows.*

Have you not yet diſcover'd who be they
That cheat you, and for whom this *Game* you play
By your diviſions? And when others find
Their falſhood for you, will you ſtill be blind,
Or wink, as careleſs of the things you heed,
Till by long winking you grow blind indeed? *&c.*

Cannot you yet diſcover through the miſt,
Thoſe Juglings which the Spawn of *Antichriſt*
(Falſe *Prieſts* and lying *Prophets)* practiſe now,
To raiſe themſelves, and work your overthrow?
Nor with what impudence they publiſh lyes,
(Their bitter *jeerings*, and their *Blaſphemies*)
To make new *breaches*, or to widen thoſe
Which *Love* and *Prudency* begun to cloſe?
And which ere this time cloſed up had been,
Had they not caſt untemp'red dirt between?

Page the Fourth.

Is it a time your *Quarrels* to renew,
When all is hazarded that's dear to you?
Obſerve ye not *Three Factions* like to them
Which were the ruine of *Jeruſalem*,
At ſtrife within your Walls? Do you not ſee
What ſpightful ſparklings in their eyes there be?

How

How ſharply they againſt each other whet
Their ſland'rous tongues? how grinningly they ſet
Their gnaſhing teeth? Obſerve ye not how they
With *Pens* dipt in black poyſon, do aſſay
To re-ingage you, and with *curſed words*
Provoke the reinſheathing of your *Swords*,
That ev'ry *Son* and *Father*, *Friend* and *Brother*,
May ſheath them in the heart of one another, *&c.*

Have you concluded never to retire
In your *Career*, till all is on a Fire?
And you and yours lye ſprawling in the plaſhes
Of your own blood, or in your *Cities* aſhes?
Or till you ſee this goodly ſtately Frame
(The work of many Ages) in a *Flame*?
Have you ſo often heard it ſaid from him
(Whoſe true *Preſages* no men will contemn
But *Reprobates*) what miſerable *Fate*
Attends that *Houſe*, that *City*, and that *State*
Which is divided? Have his *Propheſies*
So often been fulfill'd before your eyes?
And are they at this day ſo likely too
To be ere long fulfilled upon you?
And yet will you a *New Diviſion* run,
As if you ſtudied how to be undone?
Or, as if you reſolv'd to keep that path,
Which to avoid, your GOD forewarn'd you hath?

After many other *Expoſtulations*, and neglected *Precautions*, tending to their *Welfare*, and which are now as pertinent to us, the *Author* thus proceeds again, p. 13.

What makes *you*, and our *Army* now to be
So jealous of each other, as we ſee,
But that *Self-love* and *Pride* which you and they
Purſue in others? and becauſe each day
You more and more in manners grow like them
Whoſe *guiltineſs* you rail at, and condemn?
For moſt of thoſe among you who pretend
To *Reformation*, do but ſeek to mend
Some faults in other men, that they to make
Themſelves thereby, may an advantage take.
When zealouſly they labour to remove
A *Tyrant*, it proceeds but from *Self-love*,
That they may by poſſeſſing of his *Room*,
As active in like *Tyrannies* become;
As 'twere not probable that we ſhould ſee
Suppreſſed *Tyrants* ev'ry day to be
Outvi'de by their *Succeſſors*; and outgone
By thoſe who blamed moſt what they had done.
'Tis not becauſe you ſeek the *Publick Good*,
That you renew this *Warre*; for, *letting blood*
(Eſpecially now when the *Dog-ſtar* reigns*)*
So near unto the heart, and in thoſe *veins*
Now likely to be op'ned, ſeems to me
Not *Phyſick*, but meer *Butchery* to be.
'Tis not for GOD that you do now promove
This *Quarrel*; for you know that GOD is *Love*:
And, when he doth engage us in a *War*,
It alwayes evidently doth appear
How it conduceth to the preſervation
Of *Amity* and *Union* in a *Nation*;
And, that we cannot otherwayes avoid
The Conſequence of being quite deſtroy'd,
With all that's dear unto us: But in this,
Of ſuch a *Common Good* no Sign there is, *&c.*

All

All your *Contentions* rather do ariſe
From *fleſhly Luſts*, and carnal vanities,
Then from the *Cauſe* pretended ; and there's none
Will doubt it, if you wilfully go on
In bloodſhed, not endeavouring for Grace,
By making *Fury* give *Diſcretion* place.
'Tis not the *errors*, or the imperfections
Of your *Opinions*, but of your *Affections*,
Which heighten *Diſcord*; and a will to pleaſe
Backſliding *Demas*, and *Diotrophes*,
Which hath ſurpris'd you. 'Tis a diſregard
Of *Juſtice* in *Chaſtiſements*, and *Reward*;
And that *reſpect of Perſons* which each ſide
Is guilty of, if both be not bely'd.
For if by *Symptomes* we the truth may gather,
The *City* and the *Army* too had rather
Adventure their *ſafe being*, by denial
Of yeelding up their *Minions* to a trial,
Then to permit that *Juſtice* ſhould proceed
Impartially. Both are, it ſeems, agreed,
What ever their *Well-willers* do propoſe
To ſave their *Malefactors*, though they loſe
Themſelves and all their Tribe, (as for that Crime
The *Benjamites* did once in former time)
And (which more aggravates) ev'n thus they do,
Though they have ſeen the *King* for doing ſo,
Sit half beſide his *Throne*; yea, though they ſee
This *Parliament* endangered to be
Ev'n for the ſelf-ſame fault. So hard a thing
It is ev'n for the beſt of men, to bring
Their *Will*, and their *Affections* to ſubmit
To *Juſtice*, though they cannot flye from it.
We will add no more, but leave the reſt to be peruſed in the Printed Copy, to avoid tediouſneſs.

Letters of Advice *touching the Election of Knights, Citizens and Burgeſſes in PARLIAMENT.*

Imprinted 1644.

AMong other things offered by this Author *to be heeded, as pertinent to the* Common Welfare, *he publiſhed a Book ſo called; touching the Choice of* Knights *and* Burgeſſes, *to repreſent the* Commons *in* Parliament, *and other* Publick Miniſters; *to which purpoſe he offered ſomewhat in his* Perpetual Parliament, *mentioned in this* Review. *Therefore this being overlarge to be wholly inſerted, no more ſhall be here added, but ſome part of what is therein contained, in relation to the due Qualification both of the* Electors, *and* Perſons *to be* Elected, *which perhaps will give occaſion of better heeding what hath been heretofore neglected. It was thus expreſſed, pag.* 2, *in Proſe.*

Being wofully experienced in the manifold Miſchiefs whereinto this *Nation* hath been plunged by the Corruption or Inſufficiency of Perſons heretofore choſen (or preſumptuouſly intruding upon that *Truſt*) and perceiving no publike means provided for preventing the like Miſchief hereafter, nor any thereto privately contributing his Advice, I have haſtily ſent abroad theſe *Letters*, not arrogating a ſufficiency to give ſuch directions as may not be excepted againſt, but rather in hope it would give occaſion

caſion to ſome of *better Judgment* to perfect what I have imperfectly begun according to my Talent:

> Left by that Courſe which we at preſent run,
> Both *Good* and *Bad* together be undone.

That my Propoſals may be the more willingly entertained and proſecuted, I will briefly offer to heed, firſt, The *Miſchiefs* we incur by inconſiderate *Elections*, and how traiterous thereby we are to our *Countrey*, and to our *ſelves*. Secondly, I will preſent you with the neceſſary *Qualifications* of thoſe who are to be *Elected*. And laſtly, By what *Expedient* I conceive Abuſes in that kind may be beſt prevented, if we are not grown ſo corrupt a Body, that we neither will nor can be repreſented by honeſt and diſcreet perſons.

I need not particularize into how many Miſchiefs this *Nation* is now, and hath been heretofore plunged by the rottenneſs and giddineſs of ſome formerly choſen to repreſent the *Commonalty*; or how perfidiouſly they have diſſerted or betrayed their *truſt*, to an endangering of our being everlaſtingly expoſed to the ſlavery of temporal and ſpiritual Tyrannies, no leſs accurſed and intollerable then the *Egyptian Bondage*: For, we give them power not onely to make us *Slaves*, *Beggars*, and liable to the *Hangman* at their pleaſure; but to ſubject us alſo unto thoſe *Decrees* which may (gradatim) bring us or our *Poſterity* to be *Papiſts*, *Turks*, *Pagans*, and *Vaſſals to the Devil*, if the Profeſſors of *Popery*, *Turciſm*, or of any other damnable Impieties ſhould obtain a temporal *Soveraignty* over us. If this you believe not to be poſſible, (becauſe not yet come to

to paſs) believe at leaſt, that which you ſee of their practiſe and condition who have been unworthily and unwarrantably choſen; and how far they have already brought back upon us thoſe *Antichriſtian Slaveries* which we thought paſt fear of reviving.

But perhaps *Miſchiefs* and *Inconveniences* of leſs concernment will ſtir up ſome to be more cautious in their *Elections* then theſe. Let ſuch take notice, That by heedleſneſs in this duty, they ſhall make *Fools* and *Tyrants* Lords over them, who will fawn and court them, till they are in Power, and then ſcorn and trample them under foot; putting ſuch immeaſurable differences between themſelves and others, as if the reſpect due to the whole *Nation*, were due to their ſingle *Perſons*. And they will then ſo take upon them, and ſo demean themſelves, as if to favour the *Clients*, to ſuppreſs thoſe whom they *diſaffect*, to ſtrengthen their own *Faction*, and to maintain their Uſurped *Perſonal Priviledges* (though to the utter ruine both of all *Publick Liberties*, and true *Piety*) were the chief End of their *Power*; What good can be expected from ſuch a *Choice*? or what *better Choice* can be made, unleſs you more ſeriouſly, more prudently, and more conſcienciouſly manage your Elections?

When *Wolves* are by the *Sheep* for Guardians choſe,
Who marvels if their *Skinnes* and *Lives* they loſe.

The onely means in *Humane Prudence* to be delivered from ſuch miſchiefs, is by humbly ſupplicating *Di-*

Divine Mercy by truly *repenting our ſins*, and by taking more heed hereafter, that we be not Traitors to our ſelves, in fooliſhly giving the diſpoſure of our Eſtates, Lives, Liberties, and Conſciences, to them who will ſell us for old Shooes; and ſerve us onely to ſerve their own turns, though to our deſtruction. Therefore I beſeech you to be wary whom you ſhall now and hereafter *Elect*; and make us not irrecoverably unhappy, by liſtning to the *Inſinuations* of unworthy perſons, who will importune you by themſelves and others, to put our *Bodies* and *Souls* into their hands; complying with all ſhews of *Curteſie* and *Humility*, till their purpoſes are obtained; and never afterward regard our *Petitions*, our *Cauſe*, our *Miſeries*, or our *Perſons*; but overlook us with ſuch pride, as if they had neither received their Power from us, or for our *Welfare*; but meerly to exalt their own vanity, *&c.*

Therefore to remedy *preſent Evils*, and to eſtabliſh your juſt *Priviledges*, for preſervation of the *Common Intereſt* hereafter, let your care be to avoid the choice of ſuch as theſe:

I. *Men overlaviſh in ſpeaking*, and in taking extraordinary pleaſure in hearing themſelves talk; for a man full of words is neither good to *give*, or *keep Counſel.*

II. *Notorious Gameſters*; for, I never knew a prudent or juſt man, a *Common Gameſter:* How can they be *juſt*, whoſe practiſe is to cheat other men of their Eſtates? Or *prudent managers of publike Treaſure*, who expoſe their own Eſtates to the uncertain hazard of *Chance*? III. *Men*

III. *Men much addicted to Hunting or Hawking*; for moſt of theſe, ſo they may preſerve and encreaſe their *Game*, and enlarge Priviledges for their own pleaſure, will not much care though it were to the depopulating of the *Countrey*, and to the multiplying of wild Beaſts deſtructive to the *Nation*.

IV. *The Houſhold Servants*, or dependants on ſuch *Peers*, as expect from their *Creatures* the promotion of their own *Deſigns* and *Intereſt*, how repugnant ſoever to the *General Good*.

V. *Courtiers* depending meerly on the *King* or *Queens Service*; for the enlargement and continuance of their *Favour*, depend on that which they call *Royal Prerogative*; and the more that may be improved to an infringement of the *Subjects* Right, the richer and the more powerful theſe will grow.

VI. Chuſe not ſuch as are evidently *Ambitious* or *Covetous*; for how prone theſe will be to ſell their *Countrey* and *Religion* too, for *Titular Honors* and *Wealth*, we have had too frequent experience.

> " *The* Peoples Truſt *and Freedoms to betray*,
> " *To be a* Lord *is now the neareſt way*.

VII. Elect not perſons enſlaved to *Wantonneſs*, and impudently perſevering in *Carnal Uncleanneſſes*; for ſuch will not onely give away your and their own *Eſtates* to ſatisfie their *Luſts*, but betray alſo their *Countrey*, and their *Saviour*, to pleaſe their *Dalilahs*.

VIII. Take

VIII. Take heed of chuſing men *ſuperlatively proud*: For they will be ſo puſt up with their *Legiſlatorſhip*, that after they have ſate a while in the Houſe, you will hardly know how to ſpeak unto them, or of them, without being queſtioned either for trangreſſing againſt *good manners*, or for breach of their *Perſonal Priviledges*; which they prefer before the Priviledges of the whole *Nation*.

IX. Chuſe not men over-much affected to *Popularity*, or factiouſly oppugning *Soveraignty*; for they will not be juſt or true to the Intereſt of *King* or *People*, but ſo far onely as it may advance their own *Will*.

X. Chuſe none generally reputed *vicious in any kind*; for they will be open or ſecret Oppoſers of all *Laws* or *Ordinances* reſtraining Enormities, and hinderers of bringing *Delinquents* to condign puniſhment.

XI. Make not choice of *Irreligious Perſons*, or ſuch as are inclined to *ancient Superſtitions*, or *modern Novelties*; for theſe will not willingly aſſent to the eſtabliſhment of ought ſave what may advance their private *Fancies*.

For how can he affect true *Reformation*,
Who neither hath right *Rule* or *firm foundation*?

XII. Make not choice of *Children under Age*; for we ought not to commit the management of the moſt weighty Affairs of the *Commonwealth* to them who are not capable by *Law* of diſpoſing their own

Eſtates, eſpecially ſeeing the major part of *Voices*, (which an ignorant Child may help to make up) will be ſufficient ſometimes to confirm a Reſolution to the *Publike Damage.*

XIII. Chuſe not *Perſons Outlaw'd*; or ſo far endebted, that they dare not walk abroad without a *Protection*; for what can be more unjuſt, then to let them ſit as *Law-makers*, who ſubmit not to the *Laws* in force, and to render the *Fountain of Juſtice* obſtructive unto it ſelf.

XIV. Laſtly, Avoid the choice of thoſe *who make means* to *have themſelves choſen*; for it diſcovereth ſo much arrogance and ſelf-conceit, that they are worthy to be rejected; and doubtleſs they more intend that which may advantage themſelves, then to be ſerviceable to their *Countrey*. The *Deliverers* of GOD's People in diſtreſs, were ſuch as modeſtly ſought rather to put off, then to intrude upon *Publick Employments*; yea, *Saul* was fitter to reign when he hid himſelf among the ſtuff, then when he took care to be honoured before the people.

" *The curſed* Bramble *ſought not to be choſe*
" *The King of Trees, till they did him propoſe.*

There were alſo ſome *Propoſals* and *Caveats* concerning thoſe who are *Electors*, and as touching the making choice by *Lot*; to the peruſal whereof you are referred in the *Original Tract.*

A

A Cauſe Allegorically Stated.

Imprinted 1658.

THis was publiſhed among other things, during *Oliver Cromwell*'s *Reign*, with an Appeal therein to all Impartial *Cenſurers*.

A *Goodly Ship*, with precious Lading fraught,
Late in a dark night, nigh to Land was brought.
Through many dangers, & much bluſtring weather,
GOD's *Providence* had ſafely brought her thither;
And by the Waters motions, and the humming
Among the Shrouds, another ſtorm ſeem'd coming.
The *Place* arriv'd at, was a dangerous *Bay*,
From which, into the *Port*, two *Channels* lay,
Divided by a *Quick-ſand*, with great ſtore
Of *Shelves*, and *ſharp Rocks* upon either ſhore.
She had a choice *Commander*, *Merchants* many,
Stout *Seamen*, *Pilots* too, as good as any;
With *Paſſengers* of all ſorts, among whom
Some could (had need been) have ſuppli'de the room
Of well experienc'd *Seamen*, and advis'd
Such things as Prudence would not have deſpis'd.
But *theſe*, among themſelves divided were, (ſteer;
Through which of thoſe two *Channels* they ſhould
One Party thinking that the ſafeſt way,
In which the other thought moſt danger lay;
And in the dark it could not well be ſeen
In which the greateſt hazard would have been.

Nor were they in leſs hazard to lye there
At Anchor, till the *day-light* did appear.
A poor *old man* was at that time aboard,
To whom God had been pleaſed to afford
A *Faculty* to ſee things in the dark,
Which others could not view, or did not mark:
He knowing what great ſtreights the *Ship* was in,
(And what their loſs was likely to have been)
Call'd out to thoſe who there had *chief Command*,
And ſaid, *There ſtands a Rock*, here *lyes a Sand*;
Another yonder; and a *Whirl-pool* there:
Be very careful therefore how ye ſteer;
Beare up a little while into the *Wind*,
(Although a ſhew of danger there you find)
And take heed that a cauſeleſs *fear* or *doubt*,
Makes you not over-ſoon to *Tack about*,
Leſt in the way you ſtrike upon a ſteep
Sharp Ridg, and *over-ſet* into the *Deep*.
Firſt, on the *Starbordſide* a compaſs fetch
Half way to yon *Point*, to avoid that *Breach*;
And then upon the *Larbordſide* again
Wheel off, and you the *Harbour* ſhall attain.
Thus ſpake the *old man*; for although 'twere night,
He ſaw as well as when the Sun gives light;
And they who had a willingneſs thereto,
Did that which he adviſed them to do.
The *greater part* not heeding what they heard,
(Nor knowing their own danger) grin'd and jeer'd,
And from the *Hatches* crept into the *Hold*,
Leaving the *Ship* to what befall it ſhould.
But they who more deſir'd to have their *Will*,
Then to be counſell'd, whether *well* or *ill*;
Diſdaining (as it were) to be adviſ'd
(Though for their weal, by one whom they deſpis'd,
Did

Did not alone purſue him with deſpight,
But with *Oppreſſions* alſo him requite:
Now therefore, in what this man ſtands oblig'd
To thoſe, let it impartially be judg'd:
And whether ſuch as they deſerve not all
Thoſe *Plague*s which now are feared may befall,
Till that *Ingratitude* they ſhall repent,
Which juſtly merits that ſad *Conſequent*.
This is a *Caſe* (though heeded but of few)
To ſome known, as expreſt here, to be true.

MERCURIUS RUSTICUS.

Imprinted without Date.

THIS *was compoſed in or about the firſt year after the late unhappy* Warre *between the* King *and* Parliament, *in imitation of the* Weekly Intelligencers, *then publiſhed*; *being a* Ruſtick Diſcourſe, *offering between jeſt and earneſt, ſome particulars to conſideration, relating both to* Civil *and* Military Tranſactions; *and hinted* Notions *then pertinent to thoſe Times, and not wholly impertinent to theſe. But no more of it ſhall be here inſerted ſave the beginning of the Book*; *and that alſo to no other purpoſe, but to diſtinguiſh it from a Book of the ſame* Title, *publiſhed by another man*; *which the* Author *now having ſeen, is unwilling to have it imputed to him, (as he hath heard it is) how worthy ſoever it may ſeem to be owned. His* Book *(which he thinks none will be ambitious to father) thus begins.* By

By your leave *Gentlemen*; when *ſeriouſneſs* takes not effect, perhaps *trifling* may. Every man hath ſome Toyes in his head; and I have too many. One will now diſcover it ſelf, which hath itched in it ever ſince laſt night. *Mars* had lately tired me with long Marches and Skirmiſhes. *Jupiter* hath caſt ſuch ill Aſpects upon me, that I cannot be *jovial.* The *Moon* is in the *wain*; *Venus retrograde*; *Apollo* would not lend me his *Fiddle* to prevent my being oppreſſed with Melancholly by the Influences of *Saturn*; and therefore I compli'd with *Mercury* in making a *Ruſtick Progreſs*, and (now underſtanding that variety of *News* is much deſir'd) I am bold to preſent you with ſuch gleannings as I gathered up in the *Countrey.*

And though I am not ſo witty as my Friend *Britanicus*; nor bring you *Narratives* that ſo well deſerve the *Whetſtone* as Monſieur *Aulicus*; nor come ſo furniſhed with *Novelties* as Maſter *Civicus*; nor ſo ſupplied with *Paſſages* as the *Weekly Intelligencer*; nor am at leiſure to ſum up all *Occurrences*, as the *Accomptant*; nor ſo large in *Promiſes* as the *Scout*, the *Informer*, and the reſt of your diligent *Mercuries*; nor ſo impudent as to aver I preſent you with nothing but *Truth*: Yet I have brought you that with which you may perhaps be for once well contented to read or hear, though they be but ſuch gatherings as I had from the *Mill*, the *Alehouſe*, the *Smiths Shop*, or the *Barbers*; for theſe are our *Countrey Exchanges*, wherein we talk of a many things with as little good ſucceſs as they do at *Weſtminſter*; and otherwhile alſo to as ill, and to as *good purpoſes.*

This

This being ſufficient to diſtinguiſh his from the other Book bearing the ſame *Title*, no more ſhall be here inſerted.

What Peace to the Wicked.

Imprinted 1646.

THis is an *Expoſtulatory Anſwer* to a *Deriſory Queſtion* concerning Peace; and here is with little omiſſion inſerted, becauſe it was ſo long ago Imprinted, that it cannot be eaſily procured.

One *who hath ſeldom in theſe dayes,*
From Fool *or* Knave *got love or praiſe,*
(And who by many men is known
With cheerfulneſs to have beſtown
His Wit, Pains, Perſon *and* Eſtate,
The Common Right *to vindicate*)
A long Impriſonment *hath had*
For calling of a Spade *a* Spade,
Which (if a Court-Card) *might have been*
Next to the King, *except the* Queen.
While he in that Confinement *lay,*
One asked him the other day,
When he ſuppos'd this War *ſhould end,*
And what ſucceſſes would attend,
Our hopes of Peace: *Which Queſtion tho*
From Levity *it ſeem'd to flow,*
(Or ſcoffingly to be expreſt)
Receiv'd this Anſwer *not in jeſt.*

Why

Why ask ye when this *War* will ceaſe,
And when this *Kingdom* ſhall have *Peace*,
As if you thought I could foreſhew
All that hereafter ſhall enſue?
Or, as if when the Truth were told,
You value or believe it could,
Who nor eſteem nor uſe have made
Of thoſe *Fore-warnings* which you had?
They who will know what ſhall ſucceed,
Muſt of *things paſt* take ſerious heed;
And glean *Inſtructions* whilſt they may,
From actions of the *preſent* day:
For, *paſt* and *preſent time* declares
What for the *future* GOD prepares;
And, till theſe quicken their *fore-ſights*,
Men ſit in darkneſs till he ſmites.
If to this *Queſtion* you would know
An *Anſwer* which for *Truth* may go,
(And not with *Ahab-like Deſires,*)
Wiſh all your *Prophets* may be Lyars:
Then ask your *Conſciences*, and they
Will tell what things expect you may;
For, let my *Troubles* never ceaſe,
If ever you have other *Peace*
Then what your *Conſcience* might foreſee,
Though *King* and *Parliament* agree.
But leſt the *Conſcience* may be fear'd,
Or leſt *Deluſions* have appear'd,
Which promiſe *Peace* when ſhe is fled,
(And *Vengeance* hanging over head)
Ask your own *Fears* and *Human Reaſon*,
What they conjecture of the *ſeaſon*.
Ask them what ſign it is of *Peace*,
When *Wickedneſs* doth more encreaſe?

What

What may be hop'd for, of that *Nation*
That ſlights her day of *Viſitation*;
That mendeth not for *words* or *blows*,
That in *Reforming*, worſer grows;
That ſuffers them who ſerve her beſt
To be moſt wronged and oppreſt;
And on them ev'ry Token hath
Of *Deſolation*, and of *Wrath*?
What *Peace* can we expect, whilſt they
Who ſpoiled us, not onely may
Find *Mercy* (which we could allow)
But, ſo imperious alſo grow,
As to reproach them to their faces,
(Ev'n in their Priviledged places)
Who once thought better Fruits would come
From that which they had parted from?
What likelihood is there that *Peace*
Will follow, when your *Friends* decreaſe,
And they who ſerv'd you heretofore,
Shall be as *mad* as they are *poor*?
If yet you cannot well diſcern
When *Peace* will back again return;
Get knowledge timely, if you may,
What *Game* you are about to play;
How far you have as yet to run
That *Wild-Gooſe-Chaſe* of late begun:
What can be hoped for of thoſe
Who are irrationally Foes:
What you in ſafety can propound,
Where little ſave *Deceit* is found:
Or, what good *Harveſt* can be mown,
Where *miſchief onely* hath been ſown:
For, when theſe things are truly weigh'd,
What will ſucceed, needs not be ſaid.

Get knowledg, if ye can, how long
Diviſions will be rais'd among
The *Lords* and *Commons*; and when we
Shall find both *Houſes* to agree,
That to the *Publike* detriment,
Nor *Houſe* nor *Member* ſhall *diſſent*,
Or be *united*, but inſiſt
Upon the *Common Intereſt*:
For, you have heard what Lot betides
A *Houſe* or *Kingdom* that divides:
And know what's likely to ſucceed,
Till our *Peace-makers* are agreed.
If waſte *Jeruſalem* was made,
Who therein but *Three Factions* had:
This *Iſland* how may we deplore,
Wherein are *Three times three*, and more?
Some with the *Parliament* partake;
Some for the *King* a Party make:
Some would a *Popular Eſtate*:
Some *Ariſtocracy* create:
Some are a Faction for the *Pope*:
Some to maintain the *Prelates* hope:
Some for the *Presbyterians* vote:
Some *Independency* promote:
Some ſtrive for *this*, and ſome for *that*:
Some neither know, nor care not what,
So *War* goes on, and get they may
Free- Quarter, *Plunder*, and their *Pay*.
Some fight their *Liberties* to ſave;
Some, that they others may enſlave.
Some for *Religion*, and for *Chriſt*,
Some that they may do what they liſt:
Some for the *Commonwealths* avail,
Some for *themſelves* with tooth and nail;

And

And they who have the baſeſt end,
As fairly as the beſt pretend:
Not caring whether their deſire
Obtained be by *Sword* or *Fire*,
By *Truth* or *Lyes*, with *Love* or *Hate*,
By *Treachery*, or *fair Debate*:
This is our *Poſture*; and whilſt we
So *fooliſh*, *falſe*, and *factious be*;
Or, whilſt it ſhall continue thus,
Who knows what will become of us?
Ask thoſe who now of *Peace* do dream,
Who ſhall procure the ſame for them,
Since many are become their *Foes*,
Whom they to be their *Champions* choſe;
Since they our Subſtance have beſtown,
To make *new Fortunes* of their own;
And *Publike Injuries* encreaſe,
To gain themſelves a *private Peace*.
Yea, ſince the *People* doubtings have
What to *refuſe*, or what to *crave*,
Do ſtill irreſolute abide,
Long conſtant unto neither ſide;
Not in themſelves reſolved are,
Whether they would have Peace or War,
Or whether readmit they ſhall
Charles to be King, or *not at all*;
For, doubtleſs if thus matters go,
(As many now much fear they do)
A *wiſe man* needs not break his brain,
To ſearch what *Peace* we ſhall obtain,
Since whilſt thus blind and mad we be,
What will enſue, a *Fool* may ſee.
Yet leſt you may be fooled mo re,
Then either now, or heretofore,

Obſerve the *Commons*, if of them
None ſerve *two Maſters* at a time;
Nay, whether none among them be,
Who *Servants* are this day to *Three*,
And falſe to all; obſerve of thoſe
Whom we for Publike ſervice choſe,
How many fail the *Peoples Truſt*,
To *private Perſons* how unjuſt
They are; how little good effect
The *King* or *People* can expect,
Concerning *Peace*, while ſuch as they
The *Cunning Ambodexters* play.
Ask them who fit to take *Accounts*,
To what their two years pains amounts?
Or, what the *Commonwealth* it betters,
When they have found who are her debtors;
If when their falſhood ſhall be known,
(And publiſhed throughout the Town)
A *Cheating Shark* may outface them
Who juſtly have convicted him,
And be employed as before,
Or elſe where he may cheat us more.
Ask if they have not pow'r to call
As well the great *Thieves*, as the ſmall,
To give accompt; thoſe whom we hear
Cumprivilegio, as it were,
Have plundered at an eaſie rate,
Coin, *Jewels*, *Houſhold-ſtuff* and *Plate*:
And if you find they have not leave
To queſtion all men who deceive
The *Publike Truſt*; know we are yet
For *Peace* with *Righteouſneſs* unfit.
Then mark what *Favours* many have,
Who fought this *Nation* to enſlave;

How

How ſome expoſed are to ſcorn,
Who of this *War* the brunt have born;
And having heedfully ſurvay'd
How *Good* and *Evil* is repaid,
Mind well the *Doctrine*, and the *Uſe*,
And what that may at laſt produce.
Enquire moreover how you find
To works of *Mercy* men enclin'd;
How *honeſt Cauſes* are prefer'd,
How griev'd *Petitioners* are heard;
How *Offices* conferred be;
Whether ſome have not *two* or *three*,
Who for the *Publike* neither ſpent,
Nor gave, nor hazarded, nor lent,
When many better men had none,
Who in your ſervice were undone.
Obſerve thoſe *Penſions* how you ſhare,
Which for *Relief* allotted are;
How little *beſt deſervers* get,
How many of them not a whit;
How often *ill*, how ſeldom well
Rewards and *Puniſhments* you deal;
Which are the *Pillars* whereon ſtand
The *Peace* and *Honour* of the Land.
Obſerve, if when we ſpend a day
In *praiſes*, or to *faſt* and *pray*,
If more *Hypocriſie* therein,
Then *true Devotion*, hath not bin:
If *Preaching* tend not more to *ſtrife*,
Then to *ſound Doctrine*, or *good Life*:
If more we ſeek not to fulfil
Our *ſenſual humours*, and our *will*,
Then to perform a *Thank-oblation*,
Or duties of *Humiliation*:

Or

Or if the *Worſhip* we profeſs,
Be not an *Outſide Holineſs*,
No deeper rooted then the tongue,
Or fruits that fade as ſoon as ſprung:
For, as it proveth when you ſee
Theſe things to tryal brought ſhall be,
You may without much failing gueſs
What likelihood there is of *Peace*.
An ear, an eye ſometimes too have ye
Upon the *Army* and the *Navy*;
An *eye* ſeverely to behold,
An *ear* to hear what hath been told
Of ſome who much entruſted were,
With *Stores*, *Arms*, and *Proviſions* there;
Or had *Commiſſions to Array*,
To furniſh, fortifie and pay
Ships, Forts or Men; and thoſe in chief,
Employ'd for *Ireland*'s firſt relief,
And your firſt *Armies*; (ev'n when all
Did lye at ſtake, and ſeem to call
For faithful, ſtout and honeſt men)
Obſerve how they diſcharged then
The *Truſt* repos'd; how ſome were made
Commanders, Pay and Titles had,
But ſcarce a man: How others now
Defraud the *Publike*; and if you
(As Fame reports) among them find
Deceit in this accurſed kind,
Excuſe not them; yea, though at laſt,
Acts of Oblivion ſhould be paſt
For *open Foes*, no Grace provide
For men untrue to their *own ſide*;
Leſt, as your *Peace* they have defer'd,
They marr it likewiſe afterward:

For,

For, where employed ſuch are found
When *Peace* is made, 'twill not be found.
Enquire (if you can tell of whom
To make Enquiry) what's become
Of all the *Publike Proteſtations*,
Engag'd for *private Reparations*;
What of that *Vow* which did profeſs
A mutual Aid in all diſtreſs:
What of the *ſelf-denying Vote*,
Which goodly Hopes in us begot:
What of thoſe *Orders* whereupon
Some truſted till they were undone.
What of the *Publike Faith*, in which
We thought our ſelves exceeding rich,
Though all were loſt, ſo that remain'd
Inviolated, and unſtain'd.
Enquire (I ſay) throughout the Land,
In what condition theſe now ſtand;
For, when of theſe you have obtain'd
That Certainty which may be gain'd,
It will undoubtedly appear
What we may either *hope* or *fear*.
Enquire yet further (leſt you may
Expect perhaps a Sun-ſhine day,
And meet a Storm) in what good mind
That ſort of People you ſhall find,
Ycleep'd the *Clergy*; for the ſtem
Of our late Troubles, was in them.
Their *Factions*, *Avarice* and *Pride*,
Did firſt of all theſe *Iſles* divide:
From them at firſt, the *Fire-brands* came,
That ſet this Empire in a flame:
When 'twas nigh quench'd again, they blew
Thoſe coals which did the flame renew.

The

The *Nations* they did re-engage,
The Peoples vexed minds enrage,
By feigned *Wiles*, and falſe pretences,
Abuſing tender Conſciences:
The *Courſe* long ſince by them begun,
Is to this day continued on:
And therefore take this Truth for me,
(For you ſhall find it Truth to be)
That till you ſee theſe much eſtrang'd
From what they are, their poſture chang'd,
Till they ſhall better their Conditions,
Confine themſelves to their *Commiſſions*,
Leave off to jangle, fool and fiddle
With what they ſhould not intermeddle,
And be as pious, and as wiſe,
As they are outwardly preciſe,
(Or, as thoſe few among them are,
For whoſe ſakes GOD abates this *War*)
Nor *King*, nor *Peers*, the *Commons* neither,
Nor theſe united altogether,
Shall able be that *Peace* to make,
Which their *Contentions* will not ſhake.
Make one Enquiry more to ſee
And ſearch what moſt of thoſe men be
On whoſe Endeavours you depend,
To bring our troubles to an end.
Mark how their Duties they attend
In private, how their time they ſpend:
What Company they moſt frequent,
What matters give them beſt content:
What by their *neighbors* they were thought,
Till they obtained what they ſought;
And to what purpoſe they employ
The *Pow'r* and *Places* they enjoy.

Then

Then caſt an eye upon the *Rabble*,
And, taking view (if you be able)
Of all together, great and ſmall,
Mark well the *Tantamount* of all,
Mark if we be not like an *Hoaſt*
That's routed when the Battel's loſt.
And if we deal not gifts and blows,
Like mad men, both to *Friends* and *Foes*.
Mark how thoſe *Hypocrites*, who here
Promoters of the Truth appear,
Walk in the *Masking Suits* abroad,
As if they thought to cozen GOD
As they do men; mark too, that *Crew*,
Which is *prophane* in open view,
How blindly, and how daringly
(Ev'n whereGOD's Thunderbolts do flye)
They ſtill offend; and whether we
May not to them compared be,
Who ſawing are thoſe *Planks* aſunder,
Whereon they ſtand, when *Hell* is under.
When theſe Enquiries you have made,
To ſee what light may thence be had;
And, when you know as well as I,
Thoſe hind'rances, and Reaſons why
That *Voice of Peace* yet goes not on
Which this time twelve Months was begun;
And, ſhall obſerve with due regard,
What hath been ſince *done*, and *declar'd*;
It will diſcloſe a great deal more,
Then I have told you heretofore:
But not till then. Yet leſt ſome may
Deſpair or faint before that day,
I will deliver, ere you go,
A comfortable word or two.

'There may be *Peace* at laſt, though yet
'We nor know how, nor merit it:
'For GOD oft ſhews great *Mercies* where
'The greateſt of all *Sinners* are.
'And, if *Self-ſeekers* be diſcri'de,
'Before this *Iſle* they more divide;
'If *Factions*, wrongs, and diſcontent,
'Endanger not this *Parliament*;
'And if the *Faithful members* can
'But caſt out from them now and then
'A *Trouble-houſe*, and timely ſwage
'The vexed Peoples riſing rage,
'By offring out of their *Committees*
'(What reign in *Counties*, *Towns* and *Cities*)
'But two or three ſuch *Peace-oblations*,
'As that was of th' EXAMINATIONS,
'And by their Prudence act it ſo
'That *honeſty* more priz'd may grow;
'That *Prieſt* and *People* down may lay
'The works of *Stubble* and of *Hay*,
'Their *Names* and *Terms* of *Separation*,
'And meekly ſeek the preſervation
'Of *Truth* in *Love*: Then in one year
'If *Peace* be not eſtabliſh'd here,
'My *Loans* and *Loſſes* yet unpaid,
'With my *Arrears* three years delai'd,
'I'le forfeit wholly to the *State*,
'And live ſtill as I do of late,
'By ſwallowing wrongs and empty Air,
'And *Patience* kept through *faith* and *pray'r*.

Thus to the *Queſtion* made, you have
That *Anſwer* which your *Priſ'ner* gave,

Who

Who other *News* will tell, if he
Much longer ſhall a *Pris'ner* be.

Your *Spaniels* beaten, at your feet will lie,
Your *Engliſh Maſtives* at your face will flie.
Remember that alſo.

An *ADDRESS* to the *Members of PARLIAMENT* in their ſingle Capacities.

Imprinted 1657.

THe *Author having been compelled to make uſe of ſuch* Extravagant Means *as this, during the ſitting of the* Long Parliament *and thereby left unrelieved; was conſtrained to proſecute the like ordinary and extraordinary* Expedients *during thoſe* Parliaments *which were called by* Oliver Cromwel, *and his* Succeſſor; *among which, this was one, left at their Threſhold, thus ſuperſcribed,* To that Member of Parliament who ſhall take up this Paper.

SIR, if you are not of this *Parliament*,
Hereby to greet you, 'tis not my intent.
But, if a Member of this *Houſe* you are,
Your taking up theſe *Papers* (as it were
By *Lot)* engageth you to manage thoſe
Petitions, which I therewith did incloſe,
As you would have another uſe his Pow'r
For your avail, if now my *Caſe* were your:

Whereof take this *Account* why I thus play
My *Cards refus'd*, in this unuſual way.
I ſhall hereby at leaſt gueſs at the length
Of my Oppreſſions, or how well my ſtrength
May be improv'd to bear them; how *Contracts*,
Sales, *Bargains*, and your other *Publike Acts*
Will be perform'd; That as I by preſage
Of many things to come, foretold *this Age*
Before fulfill'd; ſo I might likewiſe tell
The *next Age* what I ſaw done *ill* or *well*.
I have oft wooed you to entertain
My juſt *Requeſts*, but hitherto in vain;
Though I have many ſev'ral ways aſſay'd,
To gain reſpect to what was humbly pray'd.
Now therefore, having at your door attended
Six Months at leaſt together unbefriended;
And ſeeing to obſtruct me, ev'ry day
New Suitors ſo encreaſe to ſtop the way,
That I had little hope with Friends to meet
To *hand* this in, I laid it at your *feet*
Who paſs in thither, hoping that it may
For an Admiſſion make the quicker way,
And not be kept here waiting at your Gate,
Till hearing and Relief ſhall come too late.
He who ſhall take this up, and get it read,
Where it ſhall with reſpect be anſwered,
An *Obligation* will (by doing ſo)
Impoſe both upon me, and many moe:
For, if my *Suits* obtain deſerved heed,
Some other will have hope as well to ſpeed,
Who now almoſt deſpair Relief to have;
And, future *Coſt* and trouble I ſhall ſave.
Three *Parliaments* (the eldeſt of which three
Might, had it pleas'd our Lord, have outliv'd me)
Are

Are dead and gone, ſince firſt I did complain
Of *Grievances*, which unredreſt remain:
And now to ſee a Fourth I have ſurviv'd,
Which I fear hath it *ſelf* almoſt outliv'd,
Unleſs GOD grant it *Pow'r* and *Will* to do
What they in duty are oblig'd unto;
That they from wrongs the wronged may releaſe,
Proceed with *Honour*, and conclude in *Peace*.

To ſuch *Atchievements* there's a *middle way*
'Twixt *This* and *That*; 'twixt *Haſte* and *long delay*:
Which if miſtaken, or not timely found,
May (as it hath done) lead into a *Round*,
(Or Labyrinth) whereby we may be brought
To *Pits* and *Snares*, which have no paſſage out;
And multiply diſtractions, till our *Pray'rs*
Are turn'd to *Indignation*, or *Deſpairs*;
Which is their drift, and not their leaſt *Deſign*,
Who ſeek our *Liberties* to undermine.

When *Publike Wants* with ſpeed muſt be ſuppli'd,
A *Private Plaint* may then be laid aſide;
But not too long defer'd, leſt it become
A *feſtring ſore*, not meanly perilſome.
For ſince an *univerſal Weal* conſiſts
Of many *Individual Intereſts*,
A perfect Body cannot be enjoy'd,
Where one by one the Members are deſtroy'd;
And when the *Eye* or *Ear* unheedful grows
Of what afflicts the *Fingers* and the *Toes*:
Much leſs when they neglect what appertains
To keep it from an Ulcer in the *Brains*.

The *Cures* therefore, of *private Wants*, betwixt
Publike Tranſactions, ſhould be intermixt
(At leaſt ſometimes) in thoſe emergent things,
Wherein delay of *Juſtice*, loſſes brings

Beyond

Beyond *Repair*; or when the *State* at laſt
Muſt bear the damage, when the Care is paſt;
Or elſe in point of *Honour*, ſuffer more
Then all the *Publike Treaſure* will reſtore.
I grudg not, when GOD's *Glory* is at ſtake,
That they who of his Honour Conſcience make,
Should take the freedom to debate at large
What may their duties unto him diſcharge;
Or, when the *Common Safety* doth appear
In hazard, though my Life in danger were:
But, when thoſe brunts are over, if men pleaſe
For their meer *pleaſure*, *profit*, or their *eaſe*,
To leave us in a periſhing condition,
Then of their Faithfulneſs they give ſuſpition,
And I more griev'd for what I thereby ſee
Befalls my *Countrey*, then for wrongs to me.
There's time enough in all *ſtreight*· whatſoe're,
For all things, if it well divided were:
And, for our not opportioning aright
The *Time* we have, (as wiſe men know we might)
GOD cuts off half the dayes we ſhould have had,
And our *Deſignments* are abortive made.
As we from week to week, from day to day,
Do put off thoſe who for our ſorrows pray,
So likewiſe we our hopes and ſuits put by
By him on whoſe Aſſiſtance we relye.
An *hour* therefore, ſhould other-while be ſpent
To give *Reward*, as well as *Puniſhment*:
As well to make *Repayments*, as to *borrow*:
To think on them who help us in our ſorrow,
We are oblig'd, and forth our fruits to bring
In ſeaſon, like trees planted by a Spring;
Not nine or ten years after they are dead,
(Who by our timely fruit ſhould have been fed)

Left

Left we be felled by the *Wood-man*'s hand,
Or, like the *Fig-tree*, wither where we ſtand.
One day is as well ſpar'd ſometimes to ſave
An *honeſt man*, as *nine* to doom a *Knave*.
Of uſeful *Plants* we ſhould have as much care,
As from the *good Corn* to weed out a *Tare*.
Some *private acts of Juſtice*, with our zeal
To *Piety*, and to the *Publike Weal*;
And *Works of Mercy* ſprinkled here and there
Among them, like *Embroydries* would appear
On Flowers of Gold, with Silver interwove,
And helpful be your Grand Work to improve.
But, where few *Private Grievances* are heard.
God gives their *Publike Prayers* ſmall regard;
And few are in that *Commonwealth* much joy'd,
By whom their whole *well-being* is deſtroy'd;
Or which is ſenſleſs of their ſad eſtate
Who did help ſave it from a ſadder *Fate*.
Among ſuch *Suffrers*, I my ſelf am one,
Who gladly would be better thought upon;
I have as many years already ſpent,
As are to two mens lives equivalent,
To ſeek for *Juſtice*, with ſuch coſt, ſuch trouble,
And loſs of time, as makes my Loſſes double.
So that if but one *Suit* more at this Rate
I had depending, ten times my Eſtate,
And ten mens lives, would not afford me time
And means enough, whereby to finiſh them:
For, my *Petitions* either were defer'd
From month to month, from year to year unheard,
Or anſwer'd ſo, that when my Suit ſeem'd done,
My Caſe prov'd worſe then when it firſt begun:
And to obſtruct the *Juſtice* I implore,
They voice me to be *rich*, who make me *poor*.

With

With *mock-ſhews* of *Relief* I have been fed,
With ſtones in my diſtreſs, inſtead of bread,
Which had ere this day ſtarv'd me, but that GOD
Turn'd many of them into wholſome food,
And rais'd me a ſubſiſtance out of that
Which was deſign'd to ruine my Eſtate.
If I who had a few *Friends*, have thus far'd,
Alas! how ſpeed poor men whom none regard?
And who from none can claim an obligation,
Either by *Friendſhip*, *Faction*, or *Relation*?
But now new *Miſadventures* me beſet,
Which by delay of *Juſtice* do beget
Increaſing Miſchiefs, that admit no cure
Save what muſt from a *Legiſlative* Pow'r
Derived be; and this befalleth ſo
Perhaps, that I in ev'ry Change may know
The *gen'ral temper*, by the pulſe that beats
Both in *Superior* and *inferior Seats*;
That I and other men may timely ſee
How little confidence repos'd may be
In *Lords* or *Commons*, *Parliaments* or *Kings*,
Or in the beſt of all *Terreſtrial things*;
And that henceforth we might depend upon
GOD's *Providence*, and upon *him alone*.

If this diſpleaſe, it cannot make me more
Expos'd to *ſuffrings*, then I was before.
They who to neither *ſide*, nor *back*, nor further
Can move themſelves, need no *Reſtraint* by *Order*:
Nor greatly be afraid what next will come,
Their juſt Reſolvings to divert them from:
And that whereto *Neceſſities* compel,
Is done *excuſably*, though *not done well*.

If.

If much *Oppreſſion* cracks a *wiſe man*'s *brain*,
Who knows whereto it may a *fool* conſtrain?
Or how it may the meekeſt men provoke
To that whereby the *Common Peace* is broke?
They whom delay of *Juſtice* doth make poor,
Do loſe but their *Eſtates*, and may get more;
If otherwhile they are of *Life* depriv'd,
They feel not what to feel they might have liv'd:
But he who doth in life-time, thereby loſe
Eſtate and *Credit*, ſhall to *Friends* and *Foes*
Become a ſcorn; whereat if mad he be,
And makes ten thouſands grow as mad as he,
Who knows whereto it may at laſt extend,
Or what will thereon follow in the end?
The fault is theirs who without *Mercy* ſtretch
A weak man's Patience further then 'twill reach,
As if he of his *Suffrings*, ſenſe had none,
Becauſe they no more feel them, then a ſtone.
My *Principle* (for which I am abus'd)
Injoins me, when I ſcurvily am us'd,
Where I expect Relief, to ſhow my wrongs,
And *Vengeance* leave, to whom the ſame belongs;
But all men cannot be content to ſtay
GOD's *leiſure*; or, for *Juſtice* in his way:
And, what their *Wants*, *Neglects*, and *Indignation*
May tempt them to, is worth conſideration.
There is to all things an appointed date,
And they are *not wiſe*, who are *wiſe too late*.
'One ſin remains unacted to the height,
'Which when compleat, will ruine all outright.
'And that is this; There are yet in the gap
'Some ſtanding, who with life do yet eſcape;
'If theſe remov'd were, that *Abomination*
'Which next precedes an *utter Deſolation*,

'Will be ſet up; and then ſhall be inflicted
'At full, all thoſe Plagues heretofore predicted.
'Oh God! prevent that *Grand*, that *fatal Guilt*,
'I humbly pray, and I believe thou wilt,
'By raiſing ſtill to ſtand before thy face,
'An *acceptable number* in this *place*,
'For whoſe ſake thou wilt ſpare it from the dooms
'Now threatned, till our great *Deliv'rer* comes;
'And keep them conſtant to true *ſelf-denial*,
'*Faith*, *Love* and *Patience* in their *fiery trial*:
'For, nor *thine*, or *their Glory* it advances
'So much, as when they have *deliverances*
'From *Suffrings* in their height, and when they are
'Within a *burning Furnace*, as they were
'Who had it heated for them ſeven times more
'Then ere it was at any time before.

This, as were all this *Author*'s other *Addreſſes*, were tendred to the late *Parliaments* without ſucceſs, whether expreſſed in a *ſerious* or *extravagant Mode*. And thereby perhaps the true conſtitution of thoſe times will the better appear to the glorifying of GOD's *Juſtice*; becauſe the perſonal experience which he had by feeling thoſe oppreſſions whereof many others complained, were to him much more evidenced thereby to be real, then they could be, by what he ſeemed to ſee, or to hear onely by report.

HALE-

HALELUJAH.

Or,

Britan's Second Remembrancer.

Imprinted 1641.

THis *Firſt Part* of a *Review* of *Neglected Precautions*, *Predictions* and *Remembrances*, was begun with the *Author*'s firſt Book, called *Britans Remembrancer*; and this *Second Remembrancer* ſhall conclude it: For, though compoſed in a Mode much differing from the former, it was an *Expedient* which might have produced good Effects, had it not been as much neglected as all other good means are to this day. It is our duty to make *trial* of another way, when one fails; and the *Prophets* are herein exemplary to us, who often declared the ſame *Truths* in various dreſſings, and otherwhile in the ſame words, when the ſame or like *Occaſions* were given. That Book containing Two hundred thirty three ſpiritual *Hymns* and *Songs*, is too large to be abreviated; and therefore to inſtance the uſefulneſs of the reſt, here ſhall be inſerted but two or three *Hymns* out of each Book, the firſt relating to particular *Occaſions*; the ſecond to *Times*; the third to *Perſons*; that all men of all ſorts, might be thereby minded of their Duties at all *Times*, and upon all *Occaſions*, as appears by this brief *Narration*.

A Friend of the *Author*'s, much affecting that *Expedient*, (as tending to the advance both of Morality

rality and Virtue, diſtributed many of the Books among his Acquaintance, at his own coſt, and recommended one of them to a Perſon of Quality, who loved *Song* and *Muſick*; but before he had read two lines thereof, he rejected it with much contempt; whereupon the other ſomewhat grieved, asked the reaſon of his diſlike, and received this Anſwer; Such a *Character* of it hath (ſaid he) been given by a Learned and Pious *Divine*, upon whoſe Judgment I relye, that I will not loſe time in peruſing it. Yet at laſt being importuned, he took it up, and turning to a *Song* which was to him inſtanced as demonſtrating the frothineſs of all the reſt, he began to read it aloud in ſlighting manner, and in a ridiculous Tone; but after the reading of a few lines, changing his voice, ſate ſtill a good ſpace, peruſing it in ſilence; then ſuddenly ſtarting up, ſaid thus to his Friend, I heartily thank you for this Book, and for importuning me to read it; I hope alſo, it ſhall teach me whilſt I live, not to depend upon the Judgment of other men, (how religious or judicious ſoever they ſhall be reputed) in thoſe things wherein I ought to uſe my own underſtanding as well as theirs. This is the effect of what was told the *Author*, and it is here inſerted, in hope it may make ſome other as wiſe as that Gentleman.

The *Author* in his *Epiſtles* before the whole, and each particular Book of that Volume, hath expreſſed by way of *Preoccupation*, ſomewhat to prevent prejudice; and if it had been contemplatively and actually made uſe of according to his intention and propoſals, might perhaps have reduced this *Generation* to a better temper then *Precepts* without *Practiſe* have effected; and made thoſe vain *Songs* leſs delight-

delighted in, which are become ſo numerous, and ſo affected, that pious *Meditations* are nigh quite out of faſhion with many; for, not in private onely, but at publike Feaſts and Meetings alſo, *ſcurrilous* and *obſcene Songs* are impudently ſung without reſpect to the preſence of *Matrons, Virgins, Magiſtrates* and *Divines*; yea, ſometimes are in their deſpight called for, ſung, and acted with ſuch abominable geſticulations, as are offenſive to all modeſt hearers and beholders; and befitting onely the Solemnities of *Bacchus, Venus*, and *Priapus*; for the aboliſhing of which Abuſe, the *Author* was a Petitioner that ſome proviſion might be made; and prepared alſo this *Expedient* to promove it; but the carnal prophaneſs of ſome, and the ſullen Religiouſneſs of others, who cauſleſly pretended a *Superſtitious Deſign* to be therein couched, hath hitherto vacated both his hope and pious Endeavours, notwithſtanding all his *Precautions*.

An Occaſional Hymn when we firſt awake in the Morning.

DEar GOD! who watch doſt keep
Round all that honour thee,
To *thy Beloved* giveſt ſleep,
When Reſt ſhall needful be.
My Soul returns thee praiſe,
That thus refreſh'd I am,
And that my *Tongue* a *Voice* can raiſe,
To praiſe thee for the ſame.

2 As

2 As now my ſoul doth ſhake
Dull ſleep out of mine eyes,
So let thy *Spirit* me awake,
That I from *ſin* may riſe.
The *Night* is paſt away,
Which fill'd us full of fears,
And we enjoy another *Day*,
Wherein thy *Grace* appears.
3 Oh! let me therefore ſhun
All Errors of the *Night*;
Thy *Righteouſneſs* let me put on,
And walk as in the *Light.*
Protect me from his Pow'r,
(Since I on thee relye)
Who walks in *darkneſs* to devour,
When our *long ſleep* draws nigh.
4 Grant when the *Trump* ſhall ſound
A ſummons from the *Grave*,
My *Body* then may from the ground
A bleſſed riſing have.
That whatſoe're the dreams
Of my *Corruption* be,
The *Viſion* of thy *glorious Beams*
May bring full joyes to me.

A Hymn when day-light appears.

LOok forth mine eye, look up and view
How bright the *day-light* ſhines on me;
And, as the *Morning* doth renew,
Mark how renew'd GOD's Mercies be.

Behold

Behold, the ſplendors of the *Day*
Diſperſe the ſhadows of the *Night*;
And, they who late in *darkneſs* lay,
Have now the Comfort of the *light.*

2 Nor *Twilight-Plagues*, nor *Midnight-fears*,
Nor mortal or immortal Foes,
Had pow'r to take us in their ſnares;
But ſafe we ſlept, and ſafe aroſe.
And to thoſe dayes which we have had,
He that is Lord of Day and Night,
Another Day vouchſafes to add,
That our loſt hours redeem we might.

3 It is too much to have made void
So many dayes already paſt;
Let this therefore be ſo employ'd,
As if we knew it were our laſt.
Moſt creatures now themſelves advance,
Their *Morning-ſacrifice* to bring;
The *Herds* do skip, the *Flocks* do dance,
The *Winds* do pipe, the *Birds* do ſing.

4 Lord, why ſhould theſe that were decreed
To ſerve thee in a *lower place*,
In thankful duties us exceed,
Who have obtained ſpecial Grace?
We are oblig'd much more then thoſe,
Our *Voice* in thankfulneſs to raiſe;
Therefore, oh GOD! our *lips* uncloſe,
And teach our *Tongues* to ſing thy praiſe.

5 Let *heart*, and *hand*, and *voice* accord
This day to magnifie thy name;

And

And let us ev'ry day, oh Lord!
Endeavour to perform the ſame.
So, when that *Morning* doth appear,
In which thou ſhalt all fleſh deſtroy,
We ſhall not then awake in *fear*,
But riſe to meet thy *Son* with joy.

A Hymn when we are putting on our APPAREL.

LORD, had not man ſought out by *ſin*
What was untimely known,
His *nakedneſs* unfelt had bin,
And wiſer he had grown.
But in the ſtead of what he thought
By lawleſs means to know,
The *knowledg* of thoſe things was taught,
Which bringeth ſenſe of *wo*.

2 Had he as forward ſtrove to be,
The *Fruit of Life* to taſt,
As on the *Death-procuring-Tree*
A luſtful eye to caſt,
The happineſs for him prepar'd
In *ſoul* he had obtain'd,
And in his *Body* alſo ſhar'd
The bliſs for him ordain'd.

3 But ſince the *fleſh* did preſs to ſee
Her wants before the time,
Both *ſoul* and *fleſh* afflicted be
For that preſumptuous Crime.

And

And cumbred ſo with pain and care,
For *Clothing* and for *Food*,
That little their Endeavours are,
To ſeek their chiefeſt good.
4 Lord, with a Roſe of *Innocence*,
Thy *Servant* ſo array,
That it may take the painful ſenſe
Of *outward wants* away.
So clothe me with thy *Righteouſneſs*,
That (though defil'd I am)
I may not by my *nakedneſs*
Expoſed be to *ſhame*.
5 Let not the *Garments* which I wear
My tender fleſh to hide,
Be either made a *luſtful Snare*,
Or *nouriſhments of Pride*;
But be remembrances to ſhow
The folly of that deed
By which *man* fell, and fell ſo low,
As thoſe *baſe Rags* to need.

The Second Temporary Hymn.

A Temporary Hymn for the Firſt Day of the Week, commonly called the Lords-day, *or* Sunday.

GReat Lord of Time, great King of Heav'n,
Since weekly thou renew'ſt my dayes,
To thee ſhall *daylie thanks* be giv'n,
And *weekly Sacrifice* of Praiſe.
This day the *Light* (Time's eldeſt born)
Her glorious Beams did firſt diſplay;

And then the *Evening* and the *Morn*
Did firſt obtain the Name of *Day*.
2 The Depth with *Darkneſs* then empal'd,
(That out of which the World was made)
And, which *deep Waters* thou haſt call'd,
Upon this Day beginning had.
And, as upon this Day it was
In which *Creation* firſt begun,
So on this Day the work of *Grace*
In ev'ry circumſtance was done.
3 For, on this Day the *Chriſt* aroſe,
And Victor over *Death* became.
This Day he conquer'd all his Foes,
And put them to perpetual ſhame.
Upon this Day it pleaſed thee
Thy *holy Spirit* down to ſend,
That men with Gifts might furniſh'd be,
Thy Goſpel's Preaching to attend.
4 This day therefore we ſet apart
For *holy Reſt*, and *holy Rites*;
And ev'ry ſanctified heart
To celebrate this day delights.
Except thereto compell'd by need,
Works for the *Body* we forbear,
That in thoſe works we may proceed,
Which for the ſouls health needful are.
5 Therefore that now to thee, oh Lord,
A due *Oblation* bring I may,
Thus to thine Honor I record,
And ſing the Bleſſings of this day.
So let me ſing, ſo mind them ſtill,
And all my life ſo thankful be,
That when my *Courſe* I ſhall fulfil,
I may acceptance find with thee.

6 Diſcre-

6 Diſcretion grant me ſo to know
What *Sabbath-Rites* thou doſt require;
And *Grace* my duty ſo to do,
That I may keep thy Law intire.
Not doing what ſhould not be done,
Nor ought omitting, fit to do;
Nor over-burth'ning any one
With more then thou enjoin'ſt them to.
7 But, let me reſt my body ſo,
That to my *Soul* I do no wrong;
Or, in Devotion heedleſs grow,
What to my Body's reſt belong:
That both in *Soul* and *Body*, Lord,
I may ſtill hallow ev'ry day
According to thy *Holy Word*,
And have true Reſt in thee for ay.

The Third Temporary Hymn.
For MONDAY.

THis Morning brings to mind, oh GOD,
Thy forming of this *Airy Sphere*,
And ſpreading of that *Orb* abro'd,
Wherewith we now ſurrounded are.
It was the Fabrick which thy hand
Vouchſaf'd upon this day to frame;
And, bounding *Waters under land*
From thoſe which are above the ſame.
2 This *Airy Firmament* both keeps
All breathing Creatures here below,
From ſuffocation in thoſe Deeps
Whereon, till then, no wind did blow.

To us this Firmament convayes
Thoſe *Dews* and *Show'rs* which oft we need,
And all thoſe pleaſant *Summer-dayes*
Whence *Profits* and *Delights* proceed.

3 Yea, by this *Firmament* we gain
The Viſion of refreſhing *Light*;
And thereby do as well obtain
The uſe of *hearing*, and of *ſight*.
For this dayes Workmanſhip, oh Lord,
I praiſe thee now, and humbly pray,
That I may thankfully record
Thy daily Bleſſings ev'ry day.

A Perſonal Hymn for a Soveraign
PRINCE.

BY *me*, or by my *Father*'s *Houſe*
Deſerv'd it could not be,
That I, or any one of us
Obtained this Degree.
But GOD who dealeth forth his own,
As him it liketh beſt,
On me thoſe Honours hath beſtown,
Whereof I am poſſeſt.

2 Great hazards many undergo,
Such Titles to acquire,
Yet neither find content below,
Or means of riſing higher.
What therefore can I leſs repay,
To him whoſe Gift it is,
Then otherwhile to ſing or ſay
Some ſuch like *Hymn* as this?

3 Let

3 Let me, O Lord, my Diadem
Unto thy Glory wear,
And be a Bleſſing unto them
Who my Leige People are.
Let not thy favours make my heart
To ſwell with wanton Pride;
Or, from thoſe Precepts to depart,
Which ought to be my Guide.
4 But make me ſtill in mind to bear,
From whom this Throne I had,
And that they my own Brethren are
Who *Ruler* I was made.
Yea, cauſe me evermore to heed
That I and they are thine,
Although to ſerve the Publike need,
Their Goods and Lives are mine.
5 Since ev'ry *Subjects* Cauſe to me
Should equally be dear,
In Judgment let the *poor man* be
As precious as the *Peer*.
And, leſt for them we ſnares may make
At my chief *Council-bo'rd*,
Lord let me dayly Counſel take
From thy *Truth-ſpeaking-Word*.
6 Thoſe Traitors chaſe out of my *Court*,
Who dare pervert the *Laws*,
Or, cauſe me by a falſe report,
To wrong an honeſt Cauſe.
And, let thy Judgments them devour,
How high ſoe're they ſtand
Who ſhall abuſe my Royal Pow'r,
To hinder thy Command.
7 Within my *Realms* let no man dare
My Statutes to gainſay;

And,

And, let me live in as much fear,
  Thy Laws to diſobey.
So I and they whom thou on me,
  For *Subjects* haſt beſtown,
Shall in each other bleſſed be,
  And keep Sedition down.
8 Preſerve to me my Royall Dues,
  And Grace vouchſafe me ſtill,
My juſt *Prerogative* to uſe
  According to thy Will;
That evil men may dread my frown,
  The Righteous comfort find,
And I obtain a better Crown
  When this muſt be reſign'd.

Here ends the Firſt Part *of this* Review, *to which a* Second Part *ſhall be added as GOD enables and permits.*

A

A POSTSCRIPT.

THE uncertainty *and* changeableneſs *of all temporal things, make us accordingly* mutable *in our* Purpoſes. *And whereas the* Author *of the ſeveral Books here abreviated, intended a Retirement to a ſolitary Habitation in the place of his* Nativity, *(upon ſuch Conſiderations as were expreſſed in the* Preface *of this* Review*) his* Friends *reſident in and near* London, *not approving thereof, have perſwaded him to the contrary, by making it probable, That future Inconveniences would be thereby rather multiplied then diminiſhed: Now therefore, by conſidering therewithall, That where GOD's* Judgments *are moſt viſible, his* Mercy *will be there as much evidenced to all who love and truſt unfeignedly in him, he reſolveth to continue where he is, until he can ſtay there no longer, leſt he may bury himſelf alive by removing far from them, by whoſe Charity GOD hath hitherto preſerved him.*

There are Faults eſcaped in the Imprinting or Tranſcribing of this Review; *which the* Author's *late Sickneſs diſabled him to take notice of: The* Readers *are therefore deſired to correct and amend them according to their own diſcretion.*

The

The *Names* of thoſe Printed *Books* heretofore written by *GEORGE WITHER*, out of which this Firſt Part of this *Review of Neglected Remembrances*, *Precautions* and *Predictions* was collected; mentioning the years in which they were the *Firſt* or *Second time* Imprinted.

BRitans *Remembrancer*, *Imprinted* 1627. pag. 1.
The Author's Motto, Nec Habeo, Nec Careo, Nec Curo, *Imprinted* 1618. p. 47.
Campo Muſæ, *or Field-Muſings*, *Impr.* 1644. p. 49.
The Dark Lanthorn, *Imprinted* 1650. p. 57.
The Perpetual Parliament, *Imprinted* 1650. p. 69.
The Author's Emblems, *Imprinted* 1634. p. 78.
An Interjection, being a ſudden Ejaculation caſt in, the Collecting of this Review, p. 85.
Vaticinium Cauſuale, *Imprinted* 1655. p. 100.
Verſes to the Kings Majeſty, *Imprinted* 1662. p. 103.
A Thankful Retribution, *Imprinted* 1649. p. 109.
Boni Ominis Votum, *Imprinted* 1656. p. 115.
A Si Quis, *or Queries*, *Imprinted* 1648. p. 119.
The Author's Petition, *Imprinted* 1648. p. 125.
The Tyred Petitioner, *Imprinted without date* p. 128.
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Vox Pacifica, *Imprinted* 1645. p. 132.
Carmen Expoſtulatorium, *Imprinted* 1647. p. 146.
Letters of Advice, *Imprinted* 1644. p. 152.
A Cauſe Allegorically ſtated, *Impr.* 1657. p. 159.
Mercurius Ruſticus, *Imprinted without date.* p. 161.
What Peace to the Wicked, *Imprinted* 1646. p. 163.
An Addreſs to the Members of Parliament, *imprinted* 1657. p. 175.
Halelujah, *or Britan's Second Remembrancer*, *imprinted* 1641. p. 183.

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